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FAMILY HISTORY

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GODSHALK FAMILY HISTORY



ABRAHAM GODSHALK

A FAMILY RECORD

AND OTHER MATTERS WHICH, IT IS HOPED, WILL
BE GOOD FOR THE SOULS OF
MEN AND WOMEN

The family record back to the first emigrant who came to this country
and settled at Germantown, then Philadelphia County, Pa.

From there many of the descendants emigrated
to Bucks County, of whom the author
is a descendant

By ABRAHAM GODSHALK

*Late Captain Company H,
79th Regiment, Penna. Volunteers*

MOHNTON, PA.

1912

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INTRODUCTION

There seems to be no end of attempts at writing family histories, and one of the greatest difficulties confronting such authors seems to be the collection of facts which bear sufficient authenticity to warrant the publication of such researches. The author of this volume has spent considerable time in looking over whatever records could be found and after carefully sifting out whatever seemed doubtful, has concluded that the following records of his immediate family are as nearly correct as it is possible to ascertain.

Tracing back from the author, we have,—Abraham Godshalk, who was the son of Abraham Godshalk, who was the son of Samuel Godshalk, who was the son of John Godshalk, who was the son of Godshalk Godshalk, who was the son of Jacob Godshalk.

PART II.

The author wishes to give some explanation for the various ways of spelling the name, which was originally German, and was spelled Gottschall, but through the religious persecutions in Europe, the family emigrated from Germany to the Netherlands, in Holland, from which country the first emigrants, through William Penn's influence, set sail for America and liberty.

It was in this country (Holland) that the spelling was first changed, from Gottschall to Gaetschalck, to conform with the language of Holland. The present spelling in America is Godshalk.

It will be seen that instead of translating the letters as would have been proper, the name is really changed.

Originally the name Gottschall, translated into English, meant "God's Echo," but the present spelling, Godshalk, means Godshalk—or God's rascal.

The author takes the privilege of suggesting that the younger members of the family go back to the original spelling of the name and write their name "Gottschall."

ABRAM GODSHALK, JR.

The Family Records

HISTORY OF THE GODSHALK FAMILY.

FIRST GENERATION.

Rev. Jacob Godshalk was born in the village of Gog, district of Cleves, Holland, about the year 1670, came to Pennsylvania and located in Germantown, about 1699. He was the owner of land there, and a deacon of the Mennonite Church, and became a minister in 1708.

He removed to Towamencin Twp., now in Montgomery Co., in 1714, and purchased a tract of land there, on which he lived until his death in 1763.

His will, dated in 1760, indicates that he was a man of great age, as in reference to his occupation he says, "Formerly while I was able, turner." He had three sons, Godshalk and John, both of whom were deceased at the time of his will, and Herman, who was residing with him on the farm in Towamencin Township, and to whom it was devised. He also had two daughters, Ann, wife of Peter Gustard (Kuster), and Magdalene, wife of William Nash, both of whom were deceased.

SECOND GENERATION.

Godshalk Godshalk, son of Jacob Godshalk, was born in Holland about 1693, and came with his parents to Germantown when a lad. He was married at Germantown about 1713, to his wife Eve, maiden name unknown.

In February, 1714, he purchased a tract of land containing 123 acres, in Towamencin Township, adjoining his father's, the purchase being of the same person, and part of the original tract, both purchases recorded on the same day. On November 22, 1725, he purchased 50 acres adjoining. He died on this farm, leaving a will dated March 15, 1747-1748, which was proved

September 26, 1748, the will mentioning his wife Eve and his fourteen children: Jacob, William, Sycken, Mary, Catharine, Magarit, Garret, Jancien (Jane) Magadalena, Gertrude, John, Anna, Eve and Peter.

The will names his brothers-in-law, Peter Kuster and William Nash, as executors. Thirteen of the children released 173 acres of which their father died seized to their brother Garret Godshalk, between the years 1765 and 1767. Peter, the youngest child, was still a minor in 1767.

THIRD GENERATION.

John Godshalk, the eleventh child of Godshalk Godshalk and Eve Godshalk, was born in Towamencin Township, about 1735 to 1740. He joined in the deed to his brother Garret on May 27, 1767, with Hannah, his wife, and is mentioned as "of the county of Philadelphia, husbandman." He is also mentioned as a legatee in the joint will of his maiden sisters Catharine and Jane Godshalk, in 1795. With his wife Hannah, he joined in a deed to these sisters on April 15, 1771. Nothing further has been discovered in reference to him.

Following a direct line of descendants from Godshalk Godshalk it appears that John Gottschall, of whose birth and death and family relations can be found no authentic record but who is taken or accepted to be the father of Samuel Gottschall from whom a direct line of descendants can again be traced.

FOURTH GENERATION.

The above Samuel Gotschalk (grandfather of the author), was born about 1760 and married Mary Gile, daughter of Jacob Gile, who was born in Alsace, Germany, in 1742, and came to Pennsylvania in 1751 with his father, of the same name.

Jacob Gile married Anna Clymer and in 1763 purchased a farm in Springfield Township, Bucks Co., Pa., on which he lived until 1768, when he sold it and removed to a farm in New Britain Township, purchased in 1767.

Here he lived until 1786, when he sold his farm to William Gottschall and removed to Buckingham Township, Virginia,

where he died prior to 1802. He had six children, Mary, who married Grandfather Samuel Gottschall; Catharine, who married Christian Kratz; Abraham, John, Philip and Margaret. Abraham settled on the farm now occupied by Jacob Rich, just south of the borough of Doylestown, just across the Doylestown road from the farm purchased by his brother-in-law Samuel Godshalk.

So far as known Samuel Godshalk has two brothers—William and John.

William Godshalk had three sons—Isaac the bishop, Joseph and William.

Joseph Godshalk had 5 children—Lydia, Mary, Barbara, Stephen and William—Lydia and Mary deceased, while Barbara, Stephen and William are at present living in and near Doylestown.

William Godshalk, Jr., had seven children—Levi, Joseph, William, Anna, Susan, John and Sarah.

Levi, Joseph, Susan and Sarah, dead; and William and Anna living in Philadelphia, John unknown.

Isaac, the bishop, left no posterity.

John Godshalk, brother of William, and Grandfather Samuel Godshalk left a will dated April 1, 1814, and probated Aug. 1, 1814; on the same date also appears an inventory of his assets as follows:

It devises to his son John his plantation, he paying into the estate 1,500 pounds. It names as executors Jacob Godshalk and John Godshalk without mentioning relationship. The inventory, dated Aug. 1, 1814, mentions "furniture given to daughter Rachael on her marriage to George Buzzard." Advancements made to daughter Catharine, Margaret, Jacob, Harmon, John, Samuel and William.

The settlement shows payments to Rachael, wife of George Buzzard—330 pds. 1s., 8 d., and to Catharine, wife of David Funk, Mary, wife of Jacob Shutt, Jacob Godshalk, Harmon Godshalk, John Godshalk, Samuel Godshalk and William Godshalk, each the sum of 372 pds., 5s., 3d.

RECORD OF GRANDFATHER SAMUEL GODSHALK.

FOURTH GENERATION.

Samuel Godshalk, grandfather of the author, was born about 1760, and married Mary Gile.

These are their children:

1. Son Jacob Godshalk, who lived on a farm in Plumstead Twp., Bucks Co., Pa., about one year, when he and his wife Elizabeth conveyed this tract to Joseph Overholt, April 6, 1833, and removed to Ohio.

2. Daughter Agnes, who married David Overholt. These are their children—Samuel and Abraham Overholt, and Mary Overholt, who married David Connard, Anna Overholt, who married Charles Wilton.

3. Daughter Nancy, who married Peter Fly. These are their children—Catharine, Samuel, Henry and Anna, all dead, and Elizabeth Fly, still living.

4. Daughter, Mary. Died single.

5. Son Abraham, father of author, whose record follows:

This Samuel Godshalk married a second wife named Catharine Halderman. The following are their children.

1. Daughter Catharine, who married Henry Walter, Nov., 1825. Henry Walter was born Jan. 22, 1801. Catharine Walter was born Oct. 20, 1801. The following are their children:

1. Son John, born Oct. 20, 1830.

2. Son George, born May 12, 1842, in New Britian Township, Bucks County, Pa. Maria, daughter of Jesse and Mary Hottle Sampay, and wife of George Walter, was born in Hilltown Township, Bucks County, Pa., April 4, 1850. Their marriage took place on the 4th day of April, 1868. The following are the children born to George and Maria Walter:

1. Mary Catherine, born April 16, 1871, in New Brittain Township, Bucks County, Pa.

2. Sallie, born August 18, 1874; she was married to Joseph Lapp, October 5, 1897.

3. Ella, born November 17, 1877; she was married to Abram K. Alderfer, January 23, 1898.

4. Allen S., born April 8, 1884.

At the age of 36, George Walter was ordained as deacon in the Mennonite Church at Line Lexington, Bucks County, Pa., and died after 29 years of such service, aged 65 years, 8 months and 9 days.

John Walters married Rachael Halderman, Dec. 18, 1857.

Henry Walter served as deacon in the Mennonite Church about 25 years.

John Walter was called to the ministry May 24, 1860.

Deaths.

William Walter died Oct. 2, 1846.

Henry Walter died Oct. 20, 1861.

Rachael Walter died July 30, 1905, aged 65 years, 2 months, 10 days.

John Walter died May 10, 1908, aged 77 years, 6 months, 20 days.

2. Son Samuel Godshalk, who married Sarah Barnitz. These are their children:

John, Catharine, Samuel, Agnes, Enos, Amy, Jonas, Hannah, William and Sarah.

3. Daughter Elizabeth, who married a Mr. Barntz, to whom was born one daughter.

Christian Godshalk was born April 18, 1856. Died April 27, 1861.

Lydia Godshalk was born May 30, 1854. Died May 1, 1861.

FATHER'S FAMILY RECORD.

ABRAHAM GOTTSCHALL—FIFTH GENERATION.

Abraham Gottschall was born near Doylestown, Bucks Co., Pa., December 29, 1791. He was united in marriage to his wife Sarah Gottschall (nee Shranger) on October 17, 1815.

Sarah Gottschall was born at Mount Bethel, Pa., November 27, 1792, and while yet quite young came to live with Uncle Christian Kratz. It was while living with the Kratz family she became acquainted with her future husband, Abraham Gottschall.

Four children of the Shranger family—John, Sarah, Catharine and Mrs. Heft, remained in the east, while several settled in the west, and were finally lost track of.

Sarah Gottschall died March 4, 1868, aged 75 years, 3 months and 7 days.

Abraham Gottschall was ordained a minister of the Mennonite Church in 1824, in which capacity he was a faithful servant until his death, which occurred Aug. 19, 1838, aged 47 years, 8 months, and 10 days.

During all these years Abraham Gottschall and his wife Sarah lived on the Kratz farm, at which place the following children were born to them:

1. Son Samuel was born May 17, 1817.
 2. Daughter Catharine was born Nov. 16, 1818.
 3. Son Henry was born Mar. 27, 1821.
 4. Daughter Mary was born Nov. 15, 1823.
 5. Son John was born May 22, 1827.
 6. Son Abraham was born Oct. 9, 1832.
 7. Son Christian was born May 16, 1835.
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FAMILY RECORD OF SAMUEL GODSHALK, SON OF ABRAHAM GODSHALK.

Samuel Godshalk was born near Doylestown, Bucks county, Pa., May 17, 1817. At the age of 33 years he was ordained a minister of the Mennonite Church, which office he filled until his death, October 20, 1896.

April, 1840, Samuel Godshalk was married to Elizabeth Meyers, who was born near Deep Run meeting house, Bucks county, Pa., September 29, 1822, and died April 28, 1858.

Samuel Godshalk's union with his wife Elizabeth was blessed with the following children:

1. Daughter Sarah was born August 13, 1841.
2. Daughter Anna was born December 2, 1842.
3. Daughter Catharine was born March 10, 1844.
4. Daughter Elizabeth was born January 21, 1846 and died April 26, 1861.
5. Son Abraham was born December 1, 1847.
6. Son Samuel was born January 24, 1850 and died May 6, 1861.
7. Son Henry was born March 31, 1852.

In 1879, some time during the spring season Henry Godshalk emigrated to Kansas, and while on the way he fell sick and died May 15, 1879.

During the following winter this fact of one of the family reposing alone in death, so far removed from the rest of the family, the father decided to have Henry brought home and buried among his family.

As a fitting memorial to this sad occurrence Father Samuel Godshalk wrote a book entitled, "Early Piety," which book is reproduced elsewhere in this record.

8. Daughter Lydia was born May 30, 1854 and died May 1, 186—.
9. Son Christian was born April 18, 1856 and died April 27, 1861.

Susannah Godshalk (nee Young) second wife of Samuel Godshalk was born November 5th, 1822, and died August 9, 1895. To this union no children were born. They were married October 22, 1865.

Samuel Godshalk lived to the ripe old age of 79 years, 5 months and 3 days, and at his death was survived by only one of his 9 children, Abraham, who died shortly afterward.

FAMILY RECORD OF ABRAHAM GROSS.

Abraham Gross was born in Plumstead Township, Bucks county, Pa., in the year 1844 (month and date not known), and

was united in marriage to Sarah Gross (nee Godshalk) October 1, 1865. To this union the following children were born:

1. Son William S., born October 10, 1866.
2. Daughter Catharine, born December 8, 1867.
3. Son Mahlon, born September 1, 1873.
4. Son Jacob, born November 9, 1879.

Sarah Godshalk Gross died on ascension day, May 30, 1879, and was survived by all her children and husband, who at this writing are still living.

Abraham Gross was married November 24, 1898 to his second wife, Mary A. Hunsberger, daughter of Abraham Hunsberger and his wife, Catharine (maiden name Angerry). She was born in Hilltown Township, Bucks county, Pa., February 19, 1860.

RECORD OF WM. S. GROSS.

William S. Gross, son of Abraham C. Gross and Sarah Gross (nee Godschalk) was born October 19, 1866, and was married to Elizabeth W. Myers, daughter of Cornelius H. and his wife Anna Myers (nee Wismer), January 28, 1893.

Elizabeth W. Gross (nee Myers) was born in Plumstead Township, Bucks county, Pa., August 7, 1870. These children were born to this union:

1. Elmer M. was born August 27, 1894.
2. Claude M. was born February 9, 1900.

William S. Gross was ordained a minister of the Mennonite Church as nearly as known in the year 1899. He died March 6, 1903, and was buried at Deep Run Mennonite Cemetery, Bedminster Township, Bucks county, Pa.

Elizabeth W. Gross, widow of William S. Gross, was married a second time, to William C. Moyer, August 27, 1911.

William C. Moyer, son of Christian F. Moyer and his wife, Mary (maiden name Clymer), was born March 5, 1859.

RECORD OF A. W. SHADDINGER.

A. W. Shaddinger, son of Harvey Shaddinger, was born in Bedminster Township, Bucks county, Pa., August 5, 1866.

Catharine Shaddinger, (mainden name Gross), daughter of Abraham Gross and his wife Sarah (nee Godshalk), was born in Plumstead township, Bucks county, Pa., December 8, 1867.

They were married April 9, 1892. These are their children:

1. Son Arthur S., born April 28, 1894.
2. Son H. Walter, born April 30, 1896.
3. Daughter Ruth E., born June 25, 1899.
4. Son Abraham G., born February 17, 1901.

The above children were all born at Doylestown Township, Bucks county, Pa.

RECORD OF MAHLON GROSS.

Mahlon Gross, son of Abraham Gross, and his wife, Sarah (nee Godshalk), was born at Plumstead, Bucks county, Pa., September 1, 1873, and was married to Annie Roe, June 6, 1895.

Annie Roe Gross was born in Solisbury township, Bucks county, Pa., April 4, 1862. This marriage was blessed with the following children:

1. Daughter Adela, born February 19, 1896.
2. Son William, born November 14, 1897. Died (same day).
3. Son Paul, born July 9, 1899.
4. Son Wesley, born August 20, 1904.
5. Son James Enos, born November 1, 1900.

Jacob Gross, son of Abraham Gross, and his wife Sarah (nee Godshalk), was born at Plumstead township, Bucks county, Pa., November 9, 1879, was married to Eliza D. Smith, August 6, 1908. Present location, 205 Washington St., Eugene, Oregon.

RECORD OF WILLIAM GROSS.

William Gross, son of John Gross and his wife Christi Anna (nee Godshalk), was born in Plumstead Twp., Bucks Co., Pa., March 2, 1839, and was united in marriage to Anna Godshalk, daughter of Samuel Godshalk and his wife Elizabeth (nee Myers), Nov. 21, 1863.

Anna Gross (nee Godshalk), was born Dec. 2, 1842, and died Nov. 19, 1892, aged 49 years, 11 months and 17 days.

The following children were born to this union:

1. Son Samuel, born Oct. 26, 1864, was married to Saloma Meyers, daughter of Anson Meyers. He died Nov. 18, 1894.
2. A daughter (still born), Dec. 20, 1866.
3. Son William, was born January 26, 1868.
4. Son Abraham, was born July 26, 1870.
5. Son John was born July 6, 1873, and died March 24, 1874.
6. Son Jacob, born Aug. 30, 1875, and died May 15, 1876.
7. Daughter Martha, born April 4, 1877, and died February 10, 1878.
8. Daughter Sarah, was born April 4, 1877, and died of consumption at the age of 20 years.
9. Son Harvey, was born Aug. 18, 1883.

SAMUEL GROSS' FAMILY RECORD.

Samuel Gross, son of William Gross and his wife Anna (nee Godshalk), was born in Plumstead Twp., Bucks Co., Pa., September 26, 1864, and was married to Saloma Myers in September, 1885.

Samuel Gross died November 18, 1894, aged 30 years and 22 days.

The following are the children born to this union: Buried at Doylestown Mennonite Cemetery.

1. Daughter Anna M., born August 18, 1886, and died September 15, 1887.

2. Daughter Barbara, born September 14, 1891 and died April 24, 1892. Was buried at Doylestown.

Samuel Gross was buried in the Doylestown Cemetery.

Parents name of Saloma Myers are Aaron Meyers and wife Barbara (nee Rickert).

FAMILY RECORD OF WILLIAM G. GROSS.

William G. Gross, son of William Gross and his wife Anna, maiden name Godshalk, was born in Plumstead Twp., Bucks Co., Pa., Jan. 26, 1868.

Hanna P. Gross, daughter of Isaac G. Overholt and his wife Elizabeth, maiden name Proctor, was born in Hilltown Twp., Bucks Co., Pa., Sept. 10, 1870. They were united in marriage October 25, 1890.

This union was blessed with the following children, all born in the township of Bedminster, Bucks Co., Pa., but one, Daughter Edna, who was born in Buckingham Twp., Bucks Co., Pa.:

1. Daughter Clara, born August 26, 1891, and was married to Henry A. Bishop, December 31, 1910.
 2. Daughter Mary, born February 5, 1895.
 3. Daughter Martha, born November 27, 1898.
 4. Son Walter, born November 25, 1899.
 5. Daughter Hannah, born June 24, 1901.
 6. Daughter Edna, born May 8, 1903.
 7. Son Clayton, born September 25, 1905.
 8. Daughter Emma, born February 12, 1907.
 9. Daughter Laura, born April 9, 1908, and died February 13, 1910, aged 1 year, 10 months and 4 days.
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RECORD OF ABRAHAM G. GROSS.

Abraham G. Gross, son of William Gross and his wife Anna (nee Godshalk), was born in Plumstead Twp., Bucks Co., Pa., July 25, 1870, and was married Feb. 23, 1893, to Sallie A. Lapp.

who was born in New Britain Twp., Bucks Co., Pa., Aug. 10, 1870. Parents, Joseph W. Lapp and Hannah Lapp (nee Landis).

The following children were born to this union, all in Plumstead Twp.:

1. Daughter Nora L., born February 17, 1894.
 2. Daughter Hannah L., born September 6, 1895.
 3. Son Phares L., born December 6, 1898.
 4. Daughter Edith L., born June 30, 1900.
 5. Son Joseph L., born June 12, 1904.
 6. Daughter Priscilla L., born December 4, 1905.
 7. Son Hiram L., born October 13, 1907.
 8. Son William L., born March 27, 1910. Died April 1, 1910, aged 5 days. Was buried in Doylestown Mennonite Cemetery.
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RECORD OF PETER DETWEILER.

Peter Detweiler was born July 21, 1844. Catharine Detweiler (nee Godshalk), daughter of Samuel Godshalk and his wife Elizabeth, maiden name Meyers, was born March 10, 1844. They were married 1878.

The following children were born to this union:

1. Samuel G., born December 1, 1869.
2. John, born July 20, 1871.
3. Reuben G., born December 2, 1872.
4. Mary G., born January 27, 1874.
5. Sarah G., born January 1, 1877.
6. Susanna G., born March 21, 1878.
7. Elizabeth G., born July 27, 1880.
8. Jacob G., born January 12, 1882.

The above children were all born in Bedminster Twp., Bucks Co., Pa.

Son John Detweiler died Feb. 13, 1872, aged 6 months and 24 days.

Catharine Detweiler, wife of Peter Detweiler, died Jan. 9, 1894, aged 49 years, 9 months and 29 days.

Peter Detweiler died March 7, 1896, aged 51 years, 7 months and 16 days.

SAMUEL G. DETWEILER'S RECORD.

Samuel G. Detweiler, son of Peter Detweiler and his wife Catharine (nee Godshalk) was born Dec. 1, 1869, and his wife Rachael M., was born Oct. 24, 1872. They were married Jan. 9, 1892.

The following are their children, all born in Bedminster Twp., Bucks Co., Pa.:

1. Daughter Ida M., born November 14, 1892.
2. Daughter Carrie M., born September 14, 1894.
3. Daughter Rachael M., born October 29, 1896.
4. Son Francis M., born August 8, 1899.
5. Son, Monroe M., born April 6, 1902.
6. Son Wilmer M., born December 1, 1905.
7. Daughter Mabel M., born July 15, 1908.
8. Son Harold M., born April 29, 1911, and died August 17, 1911, aged 3 months and 19 days.

Parents names of Rachael M. Detweiler were Francis F. Meyers and Rachael Meyers, (maiden name Meyers).

REUBEN DETWEILER'S RECORD.

Reuben G. Detweiler, son of Peter Detweiler and his wife Catharine (nee Godshalk), was born in Bedminster Twp., Bucks Co., Pa., Dec. 2, 1872.

Emma J. Detweiler, maiden name Dimming, wife of Reuben G. Detweiler, was born in Hilltown Twp., Bucks Co., Pa., October 28, 1871.

They were united in marriage April 2, 1892. Children born are:

1. Daughter Elsie Mae, born October 31, 1892.
2. Son Willis, born April 3, 1903.

Parents of Emma J. Detweiler, (nee Dimming), were Reuben Dimming; mother's name, Sallie Dimming, (maiden name Alt-house).

RECORD OF FRANK SHELLY.

Franklin L. Shelly was born in Plumstead Twp., Bucks Co., Pa., Feb. 7, 1870, and was married to Mary G. Detweiler, Jan. 12, 1895.

Mary G. Detweiler, daughter of Peter Detweiler and his wife Catharine, (nee Godshalk), was born June 27, 1874.

The children are:

1. Son Arthur D., born October 11, 1895.
2. Son Samuel D., born March 31, 1898.
3. Daughter Clara D., born May 26, 1902.
4. Daughter Florence, born June 29, 1911.

Parents name, Samuel Shelly and wife Katie (maiden name Leatherman).

RECORD OF CORNELIUS MEYERS.

Cornelius W. Meyers, son of Cornelius Meyers, Sr., and his wife Annie (maiden name Wismer), was born in Bedminster Twp., Bucks Co., Pa., May 3, 1876.

Sarah G. Meyers, (maiden name Detweiler, daughter of Peter Detweiler and his wife Catharine, (nee Godshalk), was born in Bedminster Twp., Bucks Co., Pa., Jan. 1, 1877.

They were united in marriage Feb. 26, 1898, to which union the following children were born:

1. Son Howard D., born April 27, 1904.
 2. Son C. Russel, born October 28, 1905.
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RECORD OF WILLIAM RUSH.

William M. Rush, son of William H. Rush and his wife Anna, (maiden name Meyer), was born in Bedminster Twp., Bucks Co., Pa., Nov. 3, 1878.

Susanna Rush, (maiden name Detweiler), daughter of Peter Detweiler and his wife Catharine, (nee Godshalk), was born in

Bedminster Twp., Bucks Co., Pa., March 21, 1878. They were married Dec. 10, 1898.

The following are their children, all born in Plumstead Twp., Bucks Co., Pa.:

1. Son Walter D., born May 26, 1899.
 2. Daughter Carrie D., born May 7, 1908.
 3. Son Clarence D., born May 1, 1910, and died Oct. 12, 1910.
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RECORD OF JOSEPH H. BAUM.

Joseph H. Baum, son of William Baum and his wife Maria, (maiden name Hunsicker), was born in Bedminster Twp., Bucks Co., Pa., May 7, 1877.

Elizabeth Baum, (nee Detweiler), daughter of Peter Detweiler and his wife Catharine, (maiden name Godshalk), was born in Bedminster Twp., Bucks Co., Pa., July 27, 1880.

They were united in marriage Dec. 1, 1900, which union was blessed with the following children, both born in Bedminster Twp., Bucks Co., Pa.

1. Son William D., born September 18, 1901.
 2. Son Raymond D., born October 17, 1908.
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RECORD OF JACOB DETWEILER.

Jacob G. Detweiler, son of Peter Detweiler and his wife Catharine (maiden name Godshalk), was born in Bedminster Twp., Bucks Co., Pa., Jan. 12, 1882, and was united in marriage to E. Laura Hendricks, Oct. 9, 1907, by the Rev. B. F. Luckinbill, of Souderton, Pa.

E. Laura Detweiler, (maiden name Hendricks), was born in Upper Salford Twp., Montgomery Co., Pa., Feb. 23, 1885.

This union was blessed with two children, both born at Souderton, Pa.

1. Son Claude H., born May 13, 1908.
2. Son Norman H., born July 16, 1909.

RECORD OF ABRAHAM GODSHALK.

Abraham M. Godshalk, son of Samuel Godshalk and his wife Elizabeth, (maiden name Myers), was born at Deep Run, Bedminster Twp., Bucks Co., Pa., Dec. 1, 1847.

Elizabeth Godshalk (nee Yoder), wife of Abraham Godshalk, was born Nov. 2, 1851.

They were united in marriage May 11, 1873. Parents, Abraham Yoder and Susanna Yoder.

One son was born to them:

Samuel Y. Godshalk, born at Deep Run, Bedminster Twp., Bucks Co., Jan. 22, 1876.

RECORD OF SAMUEL Y. GODSHALK.

Samuel Y. Godshalk, son of Abraham Godshalk and his wife Elizabeth (nee Yoder), was born at Deep Run, Bedminster Twp., Bucks Co., Pa., Jan. 22, 1876.

Sophie Godshalk, (maiden name Moyer), wife of Samuel Y. Godshalk, was born in Plumstead Twp., Bucks Co., Pa., April 29, 1880. Parents, Cornelius Moyer and Annie Moyer (nee Wismer).

They were united in marriage Dec. 22, 1900. Children born are:

1. Daughter Elsie M., born May 14, 1907.
2. Son Granvil M., born December 6, 1909.

Both children were born at Deep Run, Bedminster Twp., Bucks Co., Pa.

RECORD OF ABRAHAM LAPP.

Abraham Lapp was born in New Britain Twp., Bucks Co., Pa., Sept. 20, 1807.

Catharine Lapp, (nee Godshalk), wife of Abraham Lapp, was born on the Kratz farm near Doylestown, Bucks Co., Pa., Nov. 16, 1818.

They were married in the year 1839.

To them were born the following children:

1. Son Tobias, born November 23, 1840.

2. Daughter Sarah Ann, born April 29, 1845.

Abraham Lapp died April 26, 1889, and was buried in Line Lexington Mennonite Cemetery.

Catharine Lapp, (nee Godshalk), wife of Abraham Lapp, died May 26, 1847, and was also buried in Line Lexington Mennonite Cemetery, aged 28 years, 6 months and 10 days.

Anna Lapp, (maiden name Meyers), second wife of Abraham Lapp, died June 27, 1891, in the 82d year of her age.

The author's recollection of Abraham Lapp is that he was a kind husband and father, devoted to his Bible and church, often reading his Bible audibly in the German language, to which I used to sit and listen with great delight.

By occupation he was a weaver and wove beautiful bed-spreads, many of which are still kept as heirlooms among the different families.

He was a man of good repute and high standing in his community.

RECORD OF TOBIAS LAPP.

Tobias Lapp, son of Abraham Lapp and his wife Catharine (nee Godshalk), was born in New Britain Twp., Bucks Co., Pa., Nov. 23, 1840.

Elizabeth Lapp, (maiden name Detweiler), wife of Tobias Lapp, was born Nov. 2, 1845.

Parents name, Henry Detweiler and wife, Catharine, (nee Histant).

They were married April 21, 1866, and were blessed with the following children:

1. Daughter Sarah Catharine, born May 3, 1867.

2. Daughter Mary Ellen, born May 10, 1868.

3. Son William D., born July 28, 1871.

4. Daughter Martha, born June 24, 1874.
5. Daughter Annetta, born March 5, 1878.

Sarah Catharine Lapp died Aug. 7, 1867, aged 3 months and 4 days.

Tobias Lapp died May 29, 1880, aged 39 years, 6 months and 6 days.

Elizabeth Lapp, (nee Detweiler), wife of Tobias Lapp, died June 4, 1892, aged 46 years, 7 months and 2 days.

RECORD OF HARRY C. ROSENBERGER.

Harvey C. Rosenberger was born in Hilltown Twp., Bucks Co., Pa., Aug. 8, 1864.

Mary Ellen, (maiden name Lapp), daughter of Tobias Lapp and his wife Elizabeth, (nee Detweiler), was born at Line Lexington, Bucks Co., Pa., May 10, 1868.

No record of their marriage is given.

The following are their children:

1. Son Willard, born November 27, 1889.
2. Son Linford, born January 3, 1891.
3. Son Harvey, born June 2, 1893.
4. Son Clarence, born September 17, 1894.
5. Daughter Myra, born June 29, 1897.
6. Daughter Floyd, born September 12, 1900.
7. Daughter Anna, born December 3, 1902.
8. Daughter Pearl, born July 5, 1905.
9. Son Frank, born January 10, 1907.
10. Son William, born June 10, 1910.

Willard Rosenberger was born in New Britain Twp., and all the remaining children were born in Hilltown Twp., Bucks Co., Pa.

Willard Rosenberger died March 30, 1890, aged 4 months and 3 days.

RECORD OF LEVI C. ROSENBERGER.

Levi C. Rosenberger, son of John H. Rosenberger, and his wife Anna, (nee Clemmer), was born in Hatfield Twp., Montgomery Co., Pa., April 30, 1873.

Martha Rosenberger, (maiden name Lapp), daughter of Tobias Lapp and his wife Elizabeth, (nee Detweiler), was born in Hilltown Twp., Bucks Co., Pa., June 24, 1874.

They were united in marriage at Lansdale, Montgomery Co., Pa., Dec. 8, 1894, by the Rev. H. F. Seiple, pastor of St. Peter's Reformed Church.

These are their children:

1. Son Claude L., born March 26, 1896.

2. Son Roscoe L., born July 5, 1898.

These two sons were born at Lansdale, Montgomery Co., Pa.

3. Daughter Elva Gladys L., born November 11, 1902, at New Britain, Bucks Co., Pa.

4. Son John Paul L., born April 3, 1906.

5. Daughter Sarah Kathryn L., born November 3, 1910.

The last two being born at Colmer, Montgomery Co., Pa., while their parents was living there, the father, Levi C. Rosenberger, being station-agent for the railroad company.

RECORD OF CHARLES A. KLINE.

Charles A. Kline was born in Hilltown Twp., Bucks Co., Pa., August 22, 1874.

Annetta Kline, (maiden name Lapp), daughter of Tobias Lapp and his wife Elizabeth, (nee Detweiler), was born at Line Lexington, Bucks Co., Pa.

They were married at Lansdale, Pa., Feb. 27, 1897.

The following children were born to them at Lansdale, Pa.

1. Son Willard L., born August 24, 1898.

2. Daughter Helen M., born January 23, 1900.

3. Daughter Lucy A., born December 24, 1904.

RECORD OF JOSEPH L. KULP.

Joseph L. Kulp was born in Bedminster Twp., Bucks Co., Pa., July 3, 1846.

Sarah Ann Kulp, (maiden name Lapp), daughter of Abraham Lapp and his wife Catharine, (nee Godshalk), was born in New Britain, Bucks Co., Pa., April 29, 1845.

They were married Nov. 25, 1871.

These children were born to their union:

1. Son Isaac L., born April 11, 1875.
2. Daughter Ella L., born September 13, 1878.

Both were born in Bedminster Twp., Bucks Co., Pa.

RECORD OF ISAAC S. KULP.

Isaac S. Kulp, son of Joseph L. Kulp, and his wife Sarah Ann, (nee Lapp), was born in Bedminster Twp., Bucks Co., Pa., April 11, 1873.

Ester M. Kulp, (maiden name Bewighouse), daughter of John B. Bewighouse, and his wife Minerva S., (maiden name Myers), was born in Plumstead Twp., Bucks Co., Pa., July 3, 1878.

They were married on Dec. 28, 1895, by Rev. R. B. Lynch, of Dublin, Bucks Co., Pa.

These are their children:

1. Son Harvey B., born November 20, 1896.
2. Son Joseph B., born June 24, 1898.
3. Daughter Sallie B., born February 21, 1900.
4. Daughter Minerva, born and died Sept. 18, 1902, aged 4 hours.
5. Daughter Alma, born March 21, 1904.

Above children were all born in Plumstead Twp., Bucks Co., Pa.

RECORD OF ABRAHAM K. KULP.

Abraham K. Kulp, son of John H. Kulp and his wife Catharine, (nee Kulp), was born in Bedminster Twp., Bucks Co., Pa., May 19, 1871.

Ella L. Kulp, (maiden name Kulp), daughter of Joseph L. Kulp and his wife Sarah Ann (nee Lapp), was born in Bedminster Twp., Bucks Co., Pa., Sept. 13, 1878.

They were married Jan. 18, 1902.

These are their chilren all born in Bedminster Twp., Bucks Co., Pa.

1. Daughter Irene K., born September 11, 1903.
 2. Son John Harvey, born January 10, 1907. Died Dec. 29, 1907, aged 11 months and 19 days.
 3. Son Walter K., born August 31, 1910.
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RECORD OF HENRY GODSHALK.

Henry Godshalk, son of Abraham Godshalk and his wife Sarah Godshalk, (nee Shranger), was born near Doylestown, Bucks Co., Pa., March 27, 1821.

Anna Godshalk, (nee Gross), was born in Plumstead Twp., Bucks Co., Pa., Jan. 30, 1826.

They were married January 2, 1851.

To this union only one daughter was born. Daughter Mary, born in New Britain Twp., Bucks Co., Pa., Sept. 14, 1852.

Henry Godshalk died April 13, 1876, aged 55 years and 15 days, and was buried in Doylestown Mennonite Cemetery, April 17, 1876.

Anna Godshalk died Dec. 7, 1904, aged 78 years, 10 months and 7 days, and was buried in Doylestown Mennonite Cemetery, Dec. 13, 1904.

RECORD OF ABRAHAM ROSENBERGER.

Abraham Rosenberger was born in Hilltown Twp., Bucks Co., Pa., March 27, 1853.

Mary Rosenberger, (nee Godshalk), daughter of Henry Godshalk and his wife Anna, (maiden name Gross), was born in New Britain Twp., Bucks Co., Pa., Sept. 14, 1852.

They were united in marriage Jan. 10, 1880.

The following are their children:

1. Son Isaac G., born December 20, 1880.
2. Daughter Anna G., born September 19, 1882.
3. Daughter Mary Emma, born November 2, 1882.
4. Son Edward G., born April 6, 1888. Died Dec. 28, 1888, aged 8 months and 22 days. Interment in Blooming Glen Mennonite Cemetery.
5. Daughter Martha G., born April 25, 1890.
6. Son, Henry G., born March 22, 1894.

Above children were all born in Hilltown Twp., Bucks Co., Pa.

RECORD OF ISAAC G. ROSENBERGER.

Isaac G. Rosenberger, son of Abraham Rosenberger and his wife Mary, (nee Godshalk), was born in Hilltown Twp., Bucks Co., Pa., Dec. 20, 1880.

Laura Rosenberger, (nee Keller), daughter of Oliver Keller and his wife Anna, (maiden name Gile), was born in New Britain Twp., Bucks Co., Pa., Sept. 18, 1884.

Isaac G. Rosenberger was united in marriage to Laura Heller, of New Britain Twp., Bucks Co., Pa., Nov. 21, 1903, which union was blessed with these children:

1. Son Alvin, born June 8, 1904.
2. Daughter Marian, born February 22, 1906.

Son Alvin was born in Hilltown Twp., and Daughter Marian was born at Dublin, Bucks Co., Pa.

RECORD OF SAMUEL O. LANDIS.

Samuel O. Landis was born in New Britain Twp., Bucks Co., Pa., May 12, 1883. Father's name, Issac Landis and wife Elizabeth, (nee Overholt).

Anna Landis, (maiden name Rosenberger), daughter of Abraham Rosenberger and his wife Mary, (nee Godshalk), was born in Hilltown Twp., Bucks Co., Pa., Sept. 19, 1882.

They were married Jan. 7, 1906, to which union was born only one son—Paul, born in New Britain Twp., Bucks Co., Pa., Dec. 25, 1906.

RECORD OF JOHN GODSHALK.

John Godshalk, son of Abraham Godshalk and his wife Sarah, (nee Shranger), was born near Doylestown, Bucks Co., Pa., May 22, 1827.

Mary Gross, daughter of Rev. John Gross was born in Plumstead Twp., Bucks Co., Pa. Died July 15, 1877, aged 44 years, 7 months and 17 days.

They were married April 8, 1852.

These are their children:

1. Daughter Sarah, born June 29, 1863.
2. Son Abraham, born November 16, 1855.
3. Daughter Christianna, born January 3, 1858. Died Aug. 16, 1861.
4. Son William, born March 15, 1860. Died June 27, 1898.
5. Daughter Anna, born April 6, 1863.

The above children were born in Plumstead Twp., Bucks Co., Pa.

6. Mary Emma, born Sept. 26, 1865. Died Oct. 31, 1905.
7. Daughter Laura, born Jan. 6, 1868. Died July 12, 1876.
8. Daughter Amanda, born March 15, 1870. Died Dec. 16, 1897.
9. Daughter Ella, born Sept. 23, 1874. Died April 16, 1892.
10. Son John, born June 15, 1877 (still born).

John Godshalk was married a second time, to Annie Bergey, Jan. 23, 1879. These are the children by the second marriage:

1. Son Samuel, born February 25, 1880. Died Aug. 7, 1881.
2. Son Isaiah, born May 29, 1881. Died June 9, 1892.
3. Son Isaac, born October 23, 1892. Died July 24, 1895.
4. Son Jacob, born March 24, 1894. Died August 16, 1895.
5. Son Daniel, born January 1, 1886.
6. Son Harvey, born Sept. 19, 1887. Died Dec. 8, 1897.

All the children excepting the first five were born in Doylestown Township, Bucks Co., Pa.

Anna Bergey Godshalk, second wife of John Godshalk, died June 16, 1891, aged 49 years, 1 month and 25 days.

John Godshalk died May 5, 1905, aged 78 years and 17 days.

RECORD OF JOSEPH LAPP.

Joseph Lapp was born in Bedminster Twp., Bucks Co., Pa., Jan. 16, 1855, and was united in marriage to Sarah Godshalk, Dec. 8, 1877.

Sarah Lapp, (maiden name Godshalk), daughter of John Godshalk and his wife Mary, (nee Gross), was born in Plumstead, Bucks Co., Pa., June 29, 1853.

Only one daughter was born to this union—Delwyn, born Sept. 19, 1883. Died Sept. 20, 1883, aged 25 hours. Place of birth, Doylestown Twp., Bucks Co., Pa.

RECORD OF ABRAHAM GODSHALK.

Abraham Godshalk, son of John Godshalk and his wife Mary, (nee Gross), was born in Plumstead Twp., Bucks Co., Pa., Nov. 16, 1855, and was married to Sarah Ann Barnes, daughter of John and Elizabeth Barnes, Nov. 1, 1904, by Samuel A. Bridges Stopp.

Sarah Ann Barnes was born in New Britain Twp., Bucks Co., Pa., Dec. 18, 1861.

RECORD OF DANIEL ROSENBERGER.

Daniel Rosenberger was born in Bedminster Twp., Bucks Co., Pa., Dec. 23, 1858.

Anna Rosenberger, (maiden name Godshalk), daughter of John Godshalk and his wife Mary, (nee Gross), was born April 6, 1863.

They were married Dec. 8, 1883.

These are their children:

1. Daughter Ella G., born January 20, 1887.
 2. Son Wilmer G., born November 15, 1889.
 3. Daughter Fanny G., born February 5, 1892.
 4. Son Oscar G., born June 13, 1894.
 5. Son Jacob G., born April 9, 1904.
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RECORD OF HARVEY L. SHELLY.

Harvey L. Shelly, son of Samuel Shelly and his wife Catharine (nee Leatherman), was born in Bedminster Twp., Bucks Co., Pa., March 1, 1865.

Mary Emma Shelly (maiden name Godshalk), daughter of John Godshalk and his wife (nee Gross), was born in Doylestown Twp., Bucks Co., Pa., Sept. 26, 1865.

They were married Dec. 18, 1886. These are their children:

1. Son Walter G., born Dec. 22, 1887.
2. (Still born), Sept. 24, 1904.
3. Daughter Florence G., Oct. 17, 1905.

Mary Emma Shelly died Oct. 31, 1905, aged 40 years, 1 month and 5 days.

RECORD OF WALTER SHELLY.

Walter Shelly, son of Harvey L. Shelly and his wife Mary Emma (nee Godshalk), was born in Plumstead Twp., Bucks Co., Pa., December 22, 1887.

Anna Shelly, daughter of Oliver Bergey and his wife Esther maiden name Detweiler, was born in Doylestown Twp., Bucks Co., Pa., Aug. 19, 1889.

RECORD OF WILLIAM G. GODSHALK.

William G. Godshalk, son of John Godshalk and his wife Mary (nee Gross), was born in Plumstead Twp., Bucks Co., Pa., May 15, 1860.

Sallie L. Godshalk, daughter of Henry Shelly and his wife Mary (maiden name Leatherman), was born in Plumstead Twp., Bucks Co., Pa., Mar. 5, 1865. They were married Sept. 20, 1884.

These are their children, all born in Doylestown Twp., Bucks Co., Pa.

1. Daughter Mary S., born April 29, 1886, died Feb. 7, 1899, aged 12 years, 9 months, and 28 days. Buried in Doylestown Mennonite Cemetery.

2. Daughter Bertha, born Aug. 7, 1887.

3. Son Charles Matthews, born Oct. 23, 1889.

4. Son John Henry, born Sept. 6, 1891.

5. Son Horace S., born May 8, 1894.

6. Son Paul S., born March 24, 1897. Died May 1, 1898, aged 1 year, 1 month and 25 days. Buried in Doylestown Mennonite Cemetery.

William G. Godshalk died June 27, 1898, aged 38 years, 1 month and 2 days. Interment in Doylestown Mennonite Cemetery.

RECORD OF JOHN C. MEYERS.

John C. Meyers, son of Peter Meyers and his wife Laura (maiden name Charles), was born in Bedminster Twp., Bucks Co., Pa., April 28, 1884.

Bertha S. Meyers (maiden name Godshalk), daughter of William G. Godshalk and his wife Sallie (nee Shelly), was born in

Doylestown Twp., Bucks Co., Pa., Aug. 7, 1887. They were married Oct. 17, 1906. These are their children.

1. Son Paul G., born April 2, 1908.
2. Son Charles G., born April 16, 1910.

Both sons were born in New Brittain Twp., Bucks Co., Pa.

RECORD OF DANIEL B. GODSHALK.

Daniel B. Godshalk, son of John Godshalk and his wife Annie (nee Bergey), was born in Doylestown Twp., Bucks Co., Pa., Jan 1, 1886.

Edith Ruby Godshalk (maiden name Robbins), daughter of Samuel Robbins and his wife Sarah, was born at Lake Geneva, Wisconsin, Jan. 5, 1888.

They were married Nov. 16, 1909.

RECORD OF ABRAHAM GODSHALK—SIXTH GENERATION.

Abraham Godshalk, Jr., son of Abraham Gottshall and his wife (nee Shranger), was born near Doylestown, Bucks Co., Pa., Oct. 9, 1832.

Lucetta Godshalk (maiden name Ream), was born in Reamstown, Lancaster Co., Pa., Aug. 12, 1835.

Abraham Godshalk and Lucetta Ream were joined together in holy matrimony Sept. 12, 1861.

These are their children:

1. Son William Rosecrans, was born in Reamstown, Lancaster Co., Pa., Feb. 3, 1864.

2. Daughter Anna Laura, born in Reamstown, Lancaster Co., Pa., March 3, 1867.

3. Daughter Ida May, born in Reamstown, Lancaster Co., Pa., June 6, 1871.

Amelia Sheets Godshalk, second wife of Abraham, and daughter of Abraham Sheets and his wife Polly (nee Hoffert), was born at Mohns Hill, Berks Co., Pa., Jan. 23, 1840.

Abraham Godshalk and Amelia Sheets were united in holy matrimony Sept. 18, 1875.

These are the children by the second marriage:

1. Daughter Eva Mabel, born April 27, 1878.
2. Son Harry Garfield, born Nov. 26, 1880.

Both these children were born at Mohnton, Berks Co., Pa.

Roger Hobert Gelsinger, son of Pierce Gelsinger, was born in the home of his grandfather, Abraham Godshalk, August 28, 1896. He lived with his grandparents until the death of the grandmother, Amelia Godshalk, when he went to live with his mother.

Lucetta Godshalk died Nov. 6, 1874, aged 39 years, 2 months and 24 days. Buried in Mohnton cemetery.

Ida May Godshalk died Aug. 19, 1889, aged 18 years, 2 months and 13 days. Buried in Mohnton cemetery.

Amelia Sheets Godshalk, second wife of Abraham Godshalk, died Nov. 28, 1909, aged 69 years, 10 months and 5 days. Buried in Mohnton cemetery.

RECORD OF WILLIAM ROSECRANS GODSHALK.

William Rosecrans Godshalk, son of Abraham Godshalk and his wife Lucetta (maiden name Ream), was born at Reamstown, Lancaster Co., Pa., Feb. 3, 1864.

Harletta Susanna Godshalk (nee Moyer), daughter of Harman Moyer and his wife (maiden name Fisher), was born at Fritstown, Berks Co., Pa., Jan. 20, 1871.

They were married May 12, 1888. These are their children:

1. Daughter Jennie Winona, born Oct. 9, 1888.
2. Daughter Winifred Pocahontas, born April 17, 1890.
(These two children were born at Mohnton, Berks Co., Pa.)
3. Son George Washington, born June 15, 1891.
4. Daughter Ida May Flower, born Dec. 1, 1892.
(The latter two children were born at Mohns Hill, Berks Co., Pa.)

William Rosecrans Godshalk died Oct. 9, 1893, aged 29 years, 8 months and 6 days. Buried in Mohnton cemetery.

RECORD OF GEO. W. FOREMAN.

Geo. W. Foreman was born at Seyfert's Station, Pa., Nov. 18, 1885.

Jennie W. Foreman (nee Godshalk), daughter of William Rosecrans Godshalk and his wife Harletta Susanna (maiden name Moyer), was born at Mohnton, Berks Co., Pa., Oct. 9, 1888. Married Oct. 31, 1908.

This union is blessed with one daughter, Dorothy Viola, born at Reading, Pa., March 24, 1909.

RECORD OF GEORGE WASHINGTON GODSHALK.

George Washington Godshalk, son of William Rosecrans Godshalk and his wife Harletta Susanna (nee Moyer), was born at Mohns Hill, Berks Co., Pa., June 15, 1891.

Bessie D. Godshalk (maiden name Fitterling), daughter of John Fitterling and his wife Mary (nee Hartman), was born at Mohnton, Pa., Dec. 29, 1887.

They were married at Wilmington, Del., Jan. 29, 1910, by the Rev. G. W. Klein. To them was born one daughter, Ethel May, at Mohnton, Pa., May 18, 1911.

RECORD OF WILLIAM G. RUTH.

William G. Ruth, son of Isaac Ruth, and his wife Rosa (nee Griner), was born in Conestoga Twp., Lancaster Co., Pa., Aug. 22, 1865, was baptized in his infancy (1866) by Rev. A. Pauli.

Anna Laura Ruth (maiden name Godshalk), daughter of Abraham Godshalk and his wife Lucetta (nee Ream), was born at Reamstown, Lancaster Co., Pa., Mar. 3, 1867, baptized Feb. 10, 1887, by Rev. M. L. Fritch.

William G. Ruth and Anna Laura were married June 20, 1885. These are their children, all born at Mohns Hill, Berks Co., Pa.:

1. Son Charles G., born June 9, 1886. Baptized Feb. 10, 1887, by Rev. M. L. Fritch (sponsor, Charles Hatt).
 2. Son Claude Isaac, born Dec. 12, 1893, baptized Dec. 16, 1894, by the Rev. J. V. George (sponsors, parents).
 3. Esther Lucetta, born Oct. 30, 1897, baptized in her infancy by the Rev. H. J. Gleck (sponsors, parents).
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RECORD OF CHARLES G. RUTH.

Charles G. Ruth, son of William G. Ruth and his wife Anna Laura (maiden name Godshalk), was born at Mohns Hill, Berks Co., Pa., June 9, 1886.

Carrie May Ruth (maiden name Reed), daughter of William Reed and his wife Anna (nee Yoh), was born at Reading, Berks Co., Pa., Oct. 24, 1889.

They were married Dec. 24, 1908.

RECORD OF JAMES WILLIAM HARTING.

James William Harting, son of Abraham Harting and his wife was born in Spring Twp., Bucks Co., Pa., Jan. 11, 1877.

Eva Mabel Harting, (maiden name Godshalk), daughter of Abraham Godshalk and his wife Amelia, (nee Sheets), was born at Mohnton, April 27, 1878.

They were united in marriage April 12, 1902.

These are their children, all born at Mohnton, Berks Co., Pa.:

1. Son James Abraham, born Nov. 14, 1902.
2. Son Clair Ivan, born August 7, 1904.
3. Daughter Amy Pruella, born January 5, 1907.
4. Son Floyd Eugene, born February 2, 1909.
5. Son Charles Edgar, born December 1, 1910.

RECORD OF CHRISTIAN GODSHALK.

Christian Godshalk, son of Abraham Gottschall and his wife Sarah, (maiden name Shranger), was born in Doylestown Twp., Bucks Co., Pa., May 16, 1835.

Eliza Godshalk (first wife of Christian Godshalk), daughter of Abraham Halderman and his wife Mary, (maiden name Tyson), was born in Plumstead Twp., Bucks Co., Pa., January 5, 1836.

They were married at Philadelphia, Pa., by the Rev. N. Gehr, pastor of German Reformed Church, October 9, 1858.

There are their children:

1. Son Isaiah H., born December 17, 1859.
2. Daughter Mary Ann, born May 3, 1862.
3. Son Abraham, born October 4, 1864.

These three children were born in Plumstead Twp., Bucks Co., Pa.

4. Son Harvey S., born April 10, 1870.
5. Son Irwin S., born April 22, 1873.
6. Son Henry W., born December 12, 1875.

These three last sons were born in New Britain Twp., Bucks Co., Pa.

Annie Moyer Godshalk (second wife of Christian Godshalk), (maiden name Shoemaker), daughter of Jonas Shoemaker and his wife Cardine, (nee Reifsnyder), was born in Upper Salford Twp., Montgomery Co., Pa., April 30, 1844.

They were married at Sunnystown, Montgomery Co., Pa., March 25, 1883, by the Rev. W. B. Fox, pastor of Luthern Church.

DEATHS.

Irvin S. Godshalk died Nov. 19, 1873, aged 6 mos. and 27 days.

Eliza Godshalk died July 18, 1880, aged 44 years, 6 months and 17 days.

Henry W. Godshalk died Dec. 26, 1895, aged 20 years and 14 days.

Anna Godshalk died April 1, 1910, aged 65 years, 11 months and 1 day.

Christian Godshalk died June 30, 1911, aged 76 years, 1 month and 14 days.

RECORD OF ISAIAH H. GODSHALK.

Isaiah H. Godshalk, son of Christian Godshalk and his wife Eliza, (maiden name Halderman), was born in Plumstead Twp., Bucks Co., Pa., Dec. 17, 1859.

Anna M. Godshalk, daughter of Henry Gross and his wife Mary, (maiden name Funk), was born in Doylestown Twp., Bucks Co., Pa., March 5, 1861.

They were married January 3, 1885.

These are their children:

1. Daughter Blanche, born March 26, 1889.
 2. Son Russell, born October 8, 1896, and died Feb. 16, 1897, aged 4 months and 8 days.
 3. Son Henry Wellington, born September 12, 1899.
- Isaiah H. Godshalk died Jan. 2, 1908, aged 48 years and 15 days.
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RECORD OF MAHLON R. TRAUGER.

Mahlon R. Trauger, son of Franklin Trauger and his wife Mary, (maiden name Rufe), was born in Durham Twp., Bucks Co., Pa., June 21, 1866.

Mary Ann Trauger, daughter of Christian Godshalk and his wife Eliza (nee Halderman), was born in Plumstead Twp., Bucks Co., Pa., May 3, 1862.

They were married September 15, 1888.

These are their children:

1. Son Albert Raymond, born in Doylestown Twp., Bucks Co., Pa., March 23, 1889. Was baptized March 27, 1891, by the Rev. O. H. Melcher. Sponsors, parents.

2. Son Leo Lloyd, born in Plumstead Twp., Bucks Co., Pa., July 11, 1895. Was baptized March 26, 1896, by the Rev S. S. Diehl. Sponsors, parents.

Mahlon R. Trauger died March 22, 1907, aged 39 years, 8 months and 1 day.

RECORD OF ALBERT RAYMOND TRAUGER.

Albert Raymond Trauger, son of Mahlon R. Trauger and his wife Mary (nee Godshalk), was born in Doylestown Twp., Bucks Co., Pa., March 23, 1889.

Margaret L. Trauger, (maiden name Bigell), daughter of Joseph Bigell and his wife Mary, (maiden name Rufe), was born in Doylestown, Bucks Co., Pa., July 29, 1891.

They were married May 21, 1910. To this union was born one child, Mary Margaret, born July 16, 1911.

RECORD OF HARVEY S. GODSHALK.

Harvey S. Godshalk, son of Christian Godshalk and his wife Eliza, (maiden name Halderman), was born in New Britain Twp., Bucks Co., Pa., April 10, 1870.

Minnie Godshalk, (maiden name Wismer), daughter of Elias Wismer and his wife Barbara, (maiden name Swartz), was born Jan. 3, 1877.

They were married Nov. 24, 1894.

These are their children:

1. Son Clarence, born June 1, 1895, and died May 14, 1905, aged 9 years, 11 months and 13 days.

2. Daughter Myrtle, born Jan. 16, 1899.

3. Son Lester, born September 16, 1900 and died April 4, 1901, aged 6 months and 18 days.

4. Son Lloyd Edgar, born at Doylestown, Bucks Co., Pa., Feb. 10, 1911.

Abraham Godshalk's Writings

The following is a book written by father Abraham Gottschall:

PREFACE.

*Respected Reader.—*My object in writing this, so far as I know myself, was not to gain the applause of men; if it had been, I presume I should be often disappointed, for I fear I have written such truths as some will not readily receive; but on the other hand, a sincere love of truth, and having for a considerable time had pretty much the same ideas of the matter as you will find them written down in this work. I had a desire to be profitable to my fellow creatures, and believing that many of my fellow mortals have not yet a correct knowledge of regeneration, particularly the young, and that many preach up a kind of regeneration in our day that is not well founded in scripture, namely, that the change is at once so perfect, that no growth is necessary, or that the regenerated man is at once free from sin. I fear such men have not yet known the spirituality of God's law, for not only he that killeth, but he that hateth his brother is a murderer, 1 John 3 and 15; and thus the law is spiritual. Now regeneration, at least in its commencement, is a work of the mind, and when it first takes place, it has the lusts of the flesh, yea, all the evil inclinations to war against; and even ignorance itself, together with the temptations and allurements from without: And it is therefore unreasonable to believe that the regenerated man should at once be a perfect man in Christ; but rather that he has need of growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I do not contend that known sins may not be overcome; but he who has a clear view of God's HOLY LAW, will indeed find that he must struggle hard, watch faithfully and seriously, humble himself under the mighty hand

of God, and also of men, or the law of sin will sometimes take the advantage of him. How natural to be angry when we are reviled. Now if thou canst not sincerely bless when thou art reviled, but on the other hand suffer thyself to be angry or to revile again, then boast not of thy perfection, for thou hast not yet got it, and thus it is in many instances. My desire was to show thee thy imperfection by the perfection of the law of Christ, if thou has not yet grown up unto manhood in Christ; and to show thee what perfection is, that if possible I might entice thee to make it thy continual aim, and to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, that thou mayest gain the heavenly prize. I have in this little book shown thee as clearly as I could, the infant state of a child of God, and how and wherein he groweth up to be a young man in Christ, and what he is in this state; and also the perfect man, who is grown up unto the measure of the stature of the fullness of Christ. And I here add that, he who doth grow up to manhood in Christ, will also reach the measure of the stature of the fullness of Christ, unless having put his hands to the plow, he should look back. Now knowing that regeneration is INDISPENSABLE for an entrance into the heavenly kingdom, and believing that a correct knowledge of so essential an article must be beneficial to man, these things caused me to search diligently to come to a correct understanding of the matter, that I might present it to myself and others, in as true a light as possible. Now I do not wish to be understood to think that I know more than all other men. I have nothing to say in my favor, but that I examined the matter with impartiality, and a sincere love of truth; and that I bestowed much time to investigate God's holy word on this important subject. I consider myself far from being infallible. Neither have I depended on myself, but on God's holy word, which thou by reading the following pages mayest clearly see. Nevertheless as I, poor feeble man, was instrumental in bringing God's word together in form, as you will find it in the following pages, and being bound sometimes to pass my opinion on it, I doubt not but it has its imperfections. Nevertheless I am sure thou wilt find many good things

in it. "Hold fast that which is good," and profit thereby. Now I would not that any man should think more of me than he can see of me. I cannot yet say that I have arrived at that state of perfection which I have described as belonging in this world, but sincerely wish to. Now here some will perhaps say, how dost thou know a road which thou hast not travelled at full length—to which I say, that we can see a road pretty correctly a considerable distance before us, and if we could not see before us at all, we should be stumbling almost at every step. Even so it is in a spiritual sense, if we could not see before us, we could not run for the prize without stumbling almost at every step. Again, he who has a telescope, and has acquired a knowledge of its use, can see things correctly at a great distance. Now the holy word of God is the telescope that discovered these things to me. This work was originally written by me in German, and afterwards translated from that language into English. This was done as follows: the scripture passages were taken as they stand in the English Bible, and by my own words I knew what I had meant, and therefore was able to make English of them. If the work had been written by another man, I should have been altogether insufficient for the work of translation, at least without the aid of books. But having written it myself, I felt at liberty to make such amendments and additions as to me seemed good. Nevertheless, in all important matters, it is one with the German, so much as language will allow.

In conclusion I will yet say, that if any one is desirous of knowing who and what I am, I inform him, that I am a farmer, who was at a pretty early day called to be a preacher of the Gospel, and who has not even had the advantage of a good common education, and have therefore not the power of writing in a polished style. But perhaps it is best so, for if I had been brought up in a theological school, I should perhaps have been filled with so strong a prejudice in favor of what I had learned, as to be forever unfit for an impartial investigation of God's holy word; and thus you and I might never have seen the produce of this my impartial investigation. May the Lord God attend this work with his blessing, and give to every reader the discerning

eye, and the willingness to receive truth wherever found, and to hold it fast, and walk by it to the end of his life, in Christ Jesus. Amen.

ABRAHAM GODSHALK.

A DESCRIPTION OF THE NEW CREATURE.

Text, Gospel of John 3 to 5. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?

Jesus answered, verily, verily I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.

With the aid of God I intend to explain this text in the following order:

1. Answer the interrogation, why must man be born again?
2. Shew the means by which regeneration is brought on.
3. Show what being born again, or regeneration, is in itself.
4. Show what manner of being he is who is born again, or born of God.

In the first place, the question, "Why must man be born again before he can see or enter into the kingdom of God?" I answer, because he did not remain that which God originally made him, namely, an holy, guiltless and happy being; but became through the transgression of the law of God, an unholy, guilty and unhappy being. Herewith I will not assert that Adam, the first parent of us all, by this one transgression of the law of God, did so far fall from God, that there was no more any faith, any virtue, or any desire to worship God in him. The opposite doth much more shine forth out of his own deeds and words, and those of his wife and children; for we see that when it was told them that the seed of the woman should bruise the serpent's head, they believed it, for at the birth of Cain, Eve said I have gotten a man from the Lord, intimating, as I think, that she be-

lied she had already received the promise of the Lord, but O! how she was deceived in this, for Cain was a murderer. And that Adam had some form of worship is, I think, highly probable, inasmuch, as his two first sons, Cain and Abel brought offerings unto the Lord; Cain of the fruit of the ground, and Abel of the firstlings of his flock, and of the fat thereof, Genesis 4, and 3 and 4. Now this the sons must either have inherited from their parents, or they must have learned it from them, or God must have revealed himself more to the children than to the parents, either by or without means. I, for my part believe, that the sons learned it of their parents, and that Adam had some form of serving God, namely, an offering up of sacrifices to reconcile his God for past offences; and in this it is probable his children, and many of his descendants imitated him. As already in the days of Seth, men began to call upon the name of the Lord; or as the German translation has it—men began to preach of the name of the Lord. And Noah and Abraham built altars, and offered burnt offerings thereon, without a particular command from God to them given that we read of; I therefore conclude, that something like an inclination to worship a superior being remained in Adam after the fall. But the degeneracy soon became greater and divided itself in some more, in others less; for we see that Cain, the first born, was a wicked man, far, no doubt, above what his father was, and his descendants, or all those who were wicked like him, were called the children of the world, or of men; and the descendants of Seth, or those who were virtuous like Abel, Seth, Enoch and so on, were called the children of God. And all this, namely, the children of God, and of the world, or the good and the evil was together in Adam and Eve, for they had tasted sin, and so knew by experience what good and evil was; but these too being divided in their descendants, they became two separate and distinct people. And the children of the world were a temptation unto the children of God, as we may read, Gen. 6 and 2, and by temptation brought them to a fall, so that God concluded to destroy nearly all his intelligent creatures from the face of the earth. And here also, in the few that were saved, the evil, as well as the good seed remained; for

though Noah did build an altar unto the Lord, his descendants degenerated into idolatry, as we may learn by Rachael stealing her father's idol; and it is even credible, that in the day when God called Abraham, there was but little faith in, or knowledge of the living God in the world. And therefore God chose, and called Abraham, that he might through him and his seed, reveal himself to the world. And Abraham came from place to place, and preached of the name of the Lord, and performed a service to God, and by this became a light unto many. And many revelations were given to his descendants by Moses and the Prophets, and yet they degenerated even into idolatry; and were therefore led captive into Babylon; they were again brought back, and again fell into sin and hypocrisy, so that there were but few truly virtuous when Jesus Christ made his appearance in this world, who is the true seed of Abraham, and the light of the world. Though this is true, that both Cain and Abel had some form of worship, and that men called upon the name of the Lord in the days of Seth; and that there always was, and yet is, at least with a great majority of mankind, a kind of service to a supposed or real superior being, as well with the ungodly as the godly. Nevertheless, but few men have a good testimony given them by the Deity, but very many an evil one. And this, that man is ignorant and wrong of himself, according to understanding, will and deed, is the reason why he must be born again before he can enter into the kingdom of heaven, as I will further show from holy scripture. Paul says, Ephe. 2 and 1, And you hath he quickened, who were dead in trespasses and sins, wherein, in time past, ye walked according to the course of this world; according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Thus far Paul seems to have spoken exclusively of the Ephesians, who were of the Gentiles. But in the third verse of this chapter he begins to include himself and all believing Jews, and confesses, that before their conversion, they were no better than the Gentiles (as we have it in the 3d and 4th verses of this chapter). Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by

nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Similar expressions Paul makes in his Epistle to the Collosians, chap. 2, verse 13, And you, being dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him (that is with Christ), having forgiven you all your trespasses. Here Paul describes man as being dead in trespasses and sin, and by nature a child of wrath; and even goeth so far as to say of the unconverted Gentiles, Ephe. 4 and 18, That they had their understandings darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Not that the Gentiles did not at all know of the existence of an Almighty God, but that they did not give him due respect and reverence, brought them into such a helpless state as we may see, Romans 1 and 21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

Now such a people had great need of being born again. But not only the Gentiles, but also the Jews (as has already been said), were sometimes greatly degenerated (though God had revealed his will to the latter more abundantly than to the former). And this was the case in a high degree in the days of Isaiah the Prophet, as we may see in his first chapter where he says: Hear, O heavens, and give ear O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me! The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth

not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters. They have forsaken the Lord; they have provoked the holy one of Israel unto anger; they are gone away backward. Why should you be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores. They have not been closed, neither bound up, neither mollified with ointment. I will now further show from holy scripture what is the main cause why men so easily fall from the Lord, and that cause is also the main reason why he must be born again for an entrance into the kingdom of God. David says Psalm 51, and verse 1, &c. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity; and in sin did my mother conceive me. Now that David was not conceived in an uncommon sinful manner, appears to be certain, when we consider that he was conceived and brought forth in lawful wedlock. We do indeed find that Obed, the grandfather of David, was born of Ruth, a Moabite woman; but even she has the testimony of having been a virtuous woman, and such an one as held herself fast to the people and the God of Israel. And as David came to the world in an honorable manner, and particularly as he was somewhat mixed with Gentile blood; therefore that which he said of his own birth, may also be said of all others. We are therefore all shapen in iniquity and conceived in sin, and are therefore unclean from our birth, and that in heart: and have of ourselves not even the will to do that which is truly good, as Paul says, Phillip. 2 and 13. For it is God that worketh in you, both to will and to do, of his good pleasure. Therefore, we should pray with David: Create in me O God, a pure heart: give unto me a new and a sure spirit (here,

perhaps, some one who knows me, and the society to which I belong, will say, if man is so impure from his birth as he is here represented, why do you and others of your society so often contend that all who die in their infancy, die happy. To such would say, that God is of more purity than to impute sin where there is no law, and that it is impossible to have a law where there is no understanding, and that infants have no understanding. Thou wilt say then, that some do die in their infancy, and as their own count of Adam's sin; so they are, but this will not harm them, count of Adam's sin; so they are, but this will not harm them, as they will also partake of the justification unto life, that came upon all, by the righteousness of one, namely Christ, Rom. 5 and 18.

That man has not the good or the sufficiency to do the good of himself, further appears out of Paul's second Epistle to the Corinthians, chap. 3, verse 5, where he says: Not that we are sufficient of ourselves to think any thing of ourselves; but our sufficiency is of God.—In order yet more clearly to show the evil inclination and actual wickedness of man, I will quote the following scripture passages, without mixing any of my own words among them: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gene. 6 and 5. "The imagination of man's heart is evil from his youth." Gene. 8 and 21. "If they sin against thee (for there is no man that sinneth not)," 1 Kings, 8 and 46. "Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold he put no trust in his servants; and his angels he charges with folly: How much less in them which dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth," Job 4, and 17 to 19. "Then Job answered and said, I know it is so of a truth; but how should man be just with God? If he will contend with him he cannot answer him one of a thousand," Job 9, and 1 to 3. "What is man, that he should be clean; and he that is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints, yea, the heavens are not clean in his sight. How much more abominable and

filthy is man, which drinketh iniquity like water," Job 15, and 14 to 16. "If thou Lord, shouldst mark iniquity, O Lord, who shall stand," Psalm 103 and 3. "Enter not into judgment with thy servant; for in thy sight shall no man living be justified," Psalm 142 and 2. "Who can say, I have made my heart clean; I am pure from my sin?" Prov. 20 and 9. "For there is not a just man upon earth, that doeth good and sinneth not," Eccle. 7 and 20. Besides all that has been said, Christ teaches us to pray—forgive us our trespasses—with this he would bring to our minds, that we have trespassed, and likewise teaches us to ask for pardon. Paul also shows, Rom. 3, and 10 and 6, from the 14th and 53d Psalms, that there are none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable. There is none that doeth good, no not one." He then mentions some particular sins, and concludes as follows: "Now we know, that what things soever the law saith, it saith to those that are under the law; that every mouth may be stopped, and all the world may become guilty before God." Again he saith: "For there is no difference (between Jew and Gentile he would say), for all have sinned, and come short of the glory of God." To this I will add the testimony of John, who saith in his first Epistle 1 and 8: "If we say we have no sin, we deceive ourselves, and the truth is not in us." In such a flood of evidence from holy writ, we may discover why it is so necessary for man to be born again; knowing also that God is holy, holy and righteous, and that his kingdom on earth is righteousness, peace and joy in the holy ghost; and that the heavens where the kingdom of God is established forever, is described to us under the name of the New Jerusalem, as a most shining, glorious and holy place, into which there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie, Revel. 21 and 27. Behold therefore how necessary it is for man to be born again. And in particular, as that which is born of the flesh, is flesh, and is carnally minded, and this is enmity against God. And what are the fruits of carnal-mindedness, we may learn, Galla. 5 and 17, &c. "For the flesh lusteth against the

spirit, and the spirit against the flesh, and these are contrary, the one to the other; so that ye cannot do the things that ye would.' Again, Now, the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. How necessary then is regeneration: and it is not only necessary on account of man's sinfulness by nature, but also on account of the consequences of sin; for by sin, sickness, and distress, pain and death came upon all mankind; yea, the first creature must die, both according to body and spirit, before we can be truly happy: and a new creature must come forth, as the Lord saith, Behold I make all things new. The natural body shall see corruption, but the spiritual body shall be green and blooming forever.

That the holy scriptures give such abundant testimony of the fall of man, and his sinful uncleanliness and evil desires, inclinations or propensities, means that man is such by nature, yea, from his birth, more inclined to the evil than to the good; and that on account of his love, being first to the evil, he also learns it first, or doth by nature that which is evil, before he knows what is good and evil; and on this wise there is not a man, nor never was a mere man, who never sinned. And not that there were not some in almost all ages, who became righteous. For example, Abel obtained witness that he was righteous. Also Enoch, before his translation, had the testimony that he pleased God; yea, of Enoch it is even said, that he walked with God, and he was not, for God took him, yea, he was translated, that he should not see death; yet we have reason to believe that he was changed, as flesh and blood cannot inherit the kingdom of God. Again, Christ says: "Many prophets and righteous men have desired to see that ye see, and did not see it." If then we would contend from the foregoing scripture testimonies, that all men always remained wicked, we should be at variance with the testimony of Jesus Christ, and of Paul, and of all through the whole scrip-

tures, who at any time call any man righteous. Moreover, such an assertion would leave no room for repentance, conversion or regeneration. Though there are so many testimonies in the holy scriptures of the corrupt condition of man by nature or birth, yet it must be admitted, that there is a great difference in them even from their birth, and this difference shone forth in Cain and Abel. For as Cain brought an offering unto the Lord, he had no respect to it, and the reason was, that Cain did not do well as the Lord said unto him: "If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door." But Abel and his offering, the Lord had respect to, by which the Lord testified that he was righteous. Enoch, I presume, had no strong inclination unto evil, or he would hardly have walked in such a manner as to be translated into another region without seeing death. Samuel too, who was one prayed for to the Lord, appears to have had a love to God and religion very young, for he ministered before the Lord, being a child, girded with a linen Ephod, 1st Samuel, 2 and 18. On the contrary, the sons of Eli, the Priest, were wicked; and Absalom, the son of David, was no less wicked. Of the like examples there are many more in holy writ, but it would be superfluous to take up more time and space with them here. As the strict observer will see a difference in the temperaments and passions of his own children, and much more in the children at large, and will therefore readily agree with me in this. Herewith I do not mean to screen any of all faults, and make them appear as such, who have no need of regeneration; no, I will much rather conclude that God is true, and every man a liar, Rom. 3 and 4; yet in different degrees; and this the reason why every one must be born again, before he can enter into the kingdom of God. Having now shown at least some of the principal reasons why man must be born again, I go on to the next proposition.

Secondly. The means which God makes use of to regenerate man, are the following; or I ought to have said, among the means which God makes use of to regenerate man, are the following: for I shall hardly be able to exhibit them all. Christ is the great medium from which all others flow. As he himself

says, Math. 13 and 37: "He that soweth the good seed is the son of man;" and Luke 8 and 11 he says: "The seed is the word of God;" and this is the incorruptible seed from which springs up a new creature, as Peter says, 1st Peter, 1 and 22. "See that you love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Now this incorruptible seed is Christ, as John says in his gospel, chap. 1 and 1: "In the beginning was the word, and the word was with God, and the word was God;" and in the 14th verse of the same chapter, he says: "The word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Similar expressions John makes in his first Epistle, verse 1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." Here it is evident, that with this word of life, he means Christ. Now this word that is Christ, was in the beginning with God; for by him were all things created that are in heaven, and that are in the earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him, and for him; and he is before all things, and by him all things consist; Collo. 1 and 16. Paul often asserted that Christ was before he made his appearance in the flesh; yea, before the laying of the foundation of the earth; in that, as shown above, and shall further be shown, he asserts that God made the world by Christ. For in his Epistle to the Hebrews, chap. 1 and 1, he says: "God, who at sundry times, and in divers manners, spake in times past unto the fathers of the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds." A like doctrine he gave to the Ephesians, chap. 3, and 8 to 9, when he says: "Unto me, who am less than the least of the Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the ministry, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Now,

as God made all things by Christ, how reasonable is it then to believe that he is also the means of regeneration. Having now asserted that Christ is the means of regeneration, the great and weighty question remains now to be answered: How is he the means? Our first parent, Adam, was created in the image of God, as the Lord saith: "Let us make man in our image;" and of this the Lord did not only speak, but he also done it, as we see, Gene. 1 and 27: "So God created man in his own image; in the image of God created he him." Now that man is, in body, the image of his God, I verily believe, but I do not believe that this constituted all the likeness that Adam had to his maker; for he was also endowed with wisdom above all other created beings; and not only this, but he was also righteous and holy, as appears from Ephesians 4 and 24, where Paul says: "And that ye put on the new man, which after God is created in righteousness and true holiness." Adam was created in the image of God; and above we see that that which is created after God (or rather in the image of God), is righteous and truly holy; therefore Adam must have been righteous and holy before his fall. Now Christ is the image of the invisible God; the first born of every creature, as Paul testifies, Collo. 1 and 15. Therefore Adam must have been in Christ, and Christ in him, before the fall. And whatsoever good thing remained in Adam after the fall was Christ; and I think I have already shown in the first part, that some good still remained in Adam though he had fallen. Now when mankind multiplied, Christ shone forth in many: namely in Abel, to whose offering God had respect, and in him Christ might have been a means of regeneration for many, had not Cain killed him, namely, by example and precept; for by it, being dead, yet speaketh, Hebrews 11 and 4. In Seth's days there must also have been men in whom Christ, or the word was, as men then began to call upon the name of the Lord, or began to preach of the name of the Lord, as the German translation has it, and both, I doubt not, are true, so I conclude that they preached of the name of the Lord, and also called on his name. In Enoch, Christ also was, for of him we read that he walked with God, Gene. 5 and 24. Now as Enoch led a godly life, Christ, the

image of God must also have been in him, and was in him a means of regeneration for many others through the light which they had by his good example. And we know not but that he also instructed others by words; indeed it is highly credible he did. In Noah Christ also was, both in word and deed, for he was a just man, and perfect in his generations; and Noah walked with God, Gene. 6 and 9? and was also a preacher of righteousness, as we read, 2d Epistle of Peter, 2 and 5. But the People were in his days, like the Jews in the days when our Saviour was personally on earth. They would not have Christ to reign over them; yea, they did not accept the means of salvation, and therefore perished in the flood. Christ was also in Abraham and Lot, for both were such as were obedient by faith, yet the word, the means of regeneration was in them, and that particularly in Abraham, to whom the word of the Lord came as follows: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed," Gen. 12, and 1 to 3. Here we see that Abraham was not only blessed, but was also to be a blessing, and that to all the families of the earth. I think that I may well say, that Christ was in Abraham, and that he was in him a means of regeneration, seeing that Jesus Christ said to the Jews, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." From this the Jews understood him to say, that he had seen Abraham: "Thou art not yet fifty years old, and hast thou seen Abraham." To this Jesus replied, "Verily, verily, I say unto you, before Abraham was, I am." Though Christ Jesus does not here say clearly that he was before Abraham, yet I do not know what else we are to understand from it. But let his meaning have been what it may, it is nevertheless certain that Christ was before Abraham, yea, before Adam, and all other created matter, or all things could not have been made by him. That Christ was in Abraham, appears further, by his intercession for the Sodomites, for this shows that the nature of Christ was

in him, for Christ is the true Mediator, or Intercessor of man with God. Christ was not only in Abraham, but also shone through him to the enlightening of man; for when the Lord appeared to Abraham in the plain of Morea, Abraham built him an altar; and when he had moved from thence, he pitched his tent between Bethel and Hai, and there he builded an altar to the Lord, and called upon the name of the Lord, and when there was a famine in the land, Abraham went down into Egypt, Gene.

12. In process of time, Abraham went up out of Egypt, and again inhabited the tent which he had built between Bethel and Hai, where he had before built an altar, and there again called on the name of the Lord (or as the German translation has it in both cases, he preached of the name of the Lord; and I again say, that I doubt not both are true, and that he preached and prayed). Thus Christ was a means of regeneration in Abraham, by word and deed, or by precept and example. Now Abraham was a chosen man unto the Lord; for after he had shown obedience by his intent to offer up his son, Isaac, at the command of God, the angel of the Lord called unto him out of heaven, and said, "By myself have I sworn, saith the Lord: for because thou hast done this thing, and hast not withheld thy son; thine only son; that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Now this promised blessing unto all nations of the earth by the seed of Abraham, was already given in part by the natural descendants of Abraham, even before Christ made his appearance in the person of Jesus of Nazareth. In that, Moses the law-giver, and the holy prophets descended from him, and they prophesied not only to the children of Israel, but sometimes also to the Gentiles, as we may learn by the command of the Lord to Jonah, to cry against Ninevah, whose wickedness had come up before the Lord. Though Jonah was unwilling to preach in the capital of the kings of Assyria, and in consequence fled before the Lord, yet he could not escape from the Lord; for though he had entered into a ship

to fly, the Lord sent a great wind, and it so happened, that Jonah was cast overboard, from whence he was miraculously brought to land again; and after he had received the second command, he was obedient, and went into the city of Ninevah, a day's journey, and cried and said, "Yet forty days, and Ninevah shall be overthrown." Short was his sermon, but it had the desired effect, for "the people of Ninevah believed God." Now here Christ was a means of regeneration for the Nenevites in Jonah, for they repented, clothed in sackcloth, and turned from the evil of their ways and were saved. I will now return to Moses, and show that Christ was a means of regeneration in and by him, for Paul saith, 1 Corinth. 10 and 1, &c. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink (for they drank of the spiritual rock that followed them, and that rock was Christ). That is, they all ate and drank the word of God given them by Moses, as a means of regeneration. But it had not this effect with many of them, wherefore God was not well pleased with them, but cast them down in the wilderness. Among all the prophets who went before Jesus of Nazareth, Moses was the most remarkable, inasmuch as he led the children of Israel up out of the land of Egypt, out of the house of bondage, full nigh unto the land flowing with milk and honey; and also, because by him God gave the law which not only contained short instructions (as some of the prophet's prophesies), but the whole council of God in so far as it should then be revealed. Wherefore all the doctrine contained in the Old Testament is dependent on Moses or the law. Indeed, some of the writers of the Old Testament quoted the law in like manner, as holy scripture is now quoted in preaching and writing, as we may see in the 81st Psalm, 10 to 11, and I presume in many other places. The law was the foundation on which the Jewish church was built, and therefore a means of regeneration. Here some perhaps will marvel that I call the law a means of regeneration; but unto regeneration, exhortation is not only necessary, but also doctrine or teaching.

It is not only necessary to exhort men to cease from evil, and learn to do good, but to teach them what is good and evil, or right or wrong; and this was in particular the office of Moses. That the Pharisees, who were under the law, and thought themselves keepers of it, had yet need of being born again, was because they made the commandment of God of none effect, by their own traditions, as Christ told them, Mark 7 and 7: Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God. ye hold the tradition of men, and because they understood the law too much in a literal sense, and were therefore too busy in the performance of outward ceremonies to the neglect of the weightier matters of the law, as we read, Math. 23 and 23: "Woe unto you Scribes and Pharisees, Hypocrites! for ye pay tithe of mint, and anise, and cummin; and have omitted the weightier matters of the law, judgment, mercy and faith." Again, knowledge of sin is necessary unto regeneration, and this Paul saith comes by the law, for by the law is the knowledge of sin, Rom. 3 and 20. Again, I had not known lust, except the law had said, "Thou shalt not covet," Rom. 7 and 7. Here we see how necessary it is to be taught of God by his word, in order to do his will or become his child. Indeed, the most substantial parts of the law stands yet immovable, and are a light that lighteth us, and a glass wherein we may examine ourselves, and see our sins. Indeed, if the law is rightly understood, or expounded, as our Saviour expounded it, Math. 7 and 12, saying: "Therefore all whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets." Then it is holy, and the commandment holy, and just, and good, as Paul says, Rom. 7 and 12. But to be shorter on the subject, I say, that Christ was a means of regeneration in all men to whom the word of the Lord happened to preach it unto others, and who did also preach it, and also in them who kept it for example, is as powerful as doctrine. He therefore who has Christ in him, though he instruct only by example, is a light to the world, and consequently a means of regeneration: accordingly Christ was a means of regeneration in all true believers, and all the righteous

a light of the world. Of the Gentiles Paul saith, that they had their understanding darkened, being alienated from the life of God through the ignorance that is in them; because of the blindness of their heart: "Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness," Ephe. 4, and 18 to 19. And that this was the case with the Gentiles more than with the Jews, was that they had not the light of the law as had the Jews: and as I said in the first part of this work, so I say here again, that it is credible that there was but little knowledge or faith in the living God at the time when the Lord called Abraham, and therefore God chose him to be a light to the world, and a father from whom should proceed many prophets, lawgivers and preachers, to the intent that the world might be instructed in the will of God touching man, so that many might be born again. Though the Jews had the law and the prophets, they laid aside the commandment of God, and held the traditions of men; yea, put false constructions on the law, and thereby made it of none effect; and attended so much to the ceremonial parts of the law, and to the traditions of men—that the more weighty parts of the law were neglected, and they had with few exceptions, as much need of regeneration as the Gentiles. In due time, Christ came in the person of Jesus of Nazareth, a most perfect means of regeneration, and taught as one having authority, and not as the scribes. His words were of a piercing and convincing nature: "It pierced them to the heart." He rebuked hypocrisy in all, and showed wherein the Jews had departed from the right way, and commanded them to repent. He cleansed the church of all human doctrines or traditions, and even the law did he cleanse of its ceremonies, and of its defects in allowing retaliation by returning evil for evil, teaching not to resist evil, but when smitten on the one cheek, to turn the other also. Also, of its permission to hate an enemy, teaching us to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for them which despitefully use us and persecute us. Moreover he cleansed the law of its permission to swear an oath, showing that our power is too limited to bind ourselves with an oath, and that our communication should there-

fore be yea, yea, nay, nay; and that whatsoever is more than these, cometh from evil. Moreover he explained the law in a true manner, in many instances, showing forth the spirit and life from an apparently dead letter, which mode of showing the spirit and life of the law was extended by his apostles, so that we now see that he that only hateth his brother is a murderer, though he do not kill him. Let no man say that I am saying too much while I have scripture authority. All Christians will acknowledge that the word was never before preached so perfect as it was by Jesus of Nazareth, in whom it pleased the father, all fullness should dwell. The law was indeed in part perfect, but in other respects, it was only destined for a time, and for a particular people, and was therefore not faultless, as Paul in the first place shows that our blessed Redeemer is an High Priest, according to the order of Melchisedec, and not after the order of Aaron. Now the priesthood being changed, there is made, of necessity, a change also of the law; for there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God, Hebrews, ch. 7. Again, if that first covenant had been faultless, then should no place have been sought for a second; and after mentioning the foretelling of a new covenant, concludes by saying: In that he saith, a new covenant he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away, Heb. 8. Therefore Jesus Christ came unto his own, a true High Priest of God. Not like Moses, to sprinkle his Testament with strange blood, but with his own. Neither like Aaron, to enter into the holy of holies by the blood of goats and calves, but by his own blood. Not into the holy places made with hands, but into the Heaven itself. Now to appear in the presence of God for us, he entered in once by his own blood into the holy place, having obtained eternal redemption for us, Hebrews 9. Again, as it is not possible to take away sins by the blood of bulls and goats, wherefore, when he cometh into the world, he saith, "Sacrifices and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou

hast no pleasure: Then said I, lo, I come (in the volume of the book it is written of me), to do thy will, O God, by which Paul says he taketh away the first, that he may establish the second; by which will we are sanctified, through the offering of the body of Jesus Christ once for all, Hebrews 10. Yea, Jesus Christ came to cleanse the church of its dead works; to do the will of God, both in word and deed; to be obedient unto the shameful death of the cross; and this is the new and living way, wherein we should follow him, whereby we would be so nearly allied to him as to have the privilege to be called his brother, sister or mother, Math. 12 and 50. He it is, in whom all the promises of God are, yea and amen; consequently he on whom rested the spirit of the Lord, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge, and of the fear of the Lord. Here we see among others, that he had the spirit of might, where he could pour out the promised spirit over mankind, and did pour it out, and yet pours it out, for says Peter, "The promise is unto you, and to your children, and to all that are afar off. In this manner Jesus Christ was a powerful means of complete regeneration. Christ was further means of regeneration in all his apostles, whom he sent to preach himself, that is to preach the word; and many indeed were thereby regenerated to the glory of God the Father. I have now sufficiently maintained that Christ, or the word of God (which two names I have taken as signifying the same), is the true means of regeneration; yea, the living seed from which all spiritual and godly life springs up;—and from what has been said, it sufficiently appears, that the word of God came to a few without any human agency; for example, to Abraham, Moses, and all the Prophets; but that this mode of enlightening man is universal, I find not much more. I find that those to whom the word of the Lord came, were sent to teach or to preach unto others; and those among them who were faithful servants of Christ, taught as well by example as by precept, as Jesus of Nazareth also did.—That it pleased God to enlighten man to the instrumentality of man, appears from all his commands to the Holy Prophets and others to go and preach; as our Saviour said to his disciples, Mark

16 and 15: "Go ye into all the world and preach the Gospel to every creature." And 28 and 19, "Go ye, therefore, and teach all nations." If it had been the will of God to enlighten all mankind without any human agency, then it would have been superfluous to send out certain inspired men to aid in the work. And because it pleased God to proclaim his word to man by man, and not by angels, nor by universal inspiration. He commanded Cornelius to send for Simon Peter, who was to tell him what he should do, Acts 10 and 6. Here the Lord might as easily have told Cornelius what to do by the angel as by Peter; but he pointed him to the appointed means, thereby teaching him and us with him, that it pleased him to enlighten man by the instrumentality of man; for it pleased God by the foolishness of preaching to save them that believe, 1st Corinth. 1 and 21. Here some will perhaps ask, has man indeed nothing more permanent to depend on? Then may he often be deceived; and this is a sorrowful truth, which might easily be illustrated, that man may be, and often is deceived. But there are given unto man certain signs, whereby the true prophet may be distinguished from the false one; and first of all, reason teaches that a preacher should live up to what he teacheth; and that any good doctrine must make for the common good of man; for if a preacher, preaching for instance to the heathen, should not at all live up to what he taught them, would they not conclude that he did not believe it himself, and that therefore they need not this, for the power of distinguishing between true and false prophets, is in the hands of all intelligent creatures, if they would use it. There are other signs, however, that are only in the hands of those who have the scriptures, or otherwise saw the signs; among which are the gift of miracles, of which we read, that when Moses was afraid the Israelites would not believe him, the Lord said unto him, "What is that in thine hand? and he said a rod; and he said, cast it on the ground, and he cast it on the ground, and it became a serpent; and Moses fled from before it; and when Moses at the command of God, took the serpent by the tail, it became again a rod in his hand; so also, when Moses by the command of God, put his hand in his bosom and pulled it out again, it was leprous as snow. And

when he had again put in his hand and plucked it out again, his hand was turned again as his other flesh," Exodus 4 and 2, &c. These two signs were given unto Moses, to do before the children of Israel, that they might believe that the Lord had sent him; and if they should not believe by these two signs, then he was to take water from the river and pour it on the ground, and it should become blood on dry land; and these signs, namely, the gift of miracles were in the hands of at least a great majority of God's prophets, but even this was not enough to establish their godly mission, as we see, Deuter. 18 and 22. When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord has not spoken, but the prophet has spoken presumptuously, thou shalt not be afraid of him. Similar words, Jeremiah the prophet, spoke to Hananiah, the prophet; the prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him; and this is indeed the best sign—for, by the coming of the predictions of the prophets, we have the best assurance that their mission was from on high, and that they spoke as they were moved by the Holy Ghost, and thus the whole sacred volume is established; and, as in the law were given signs whereby to know the true from the false prophet, so also in the Gospel, a sign is given whereby to distinguish between the true and the false preacher. Ye shall know them by their fruits, says Christ, Math. 7 and 16, and makes use of very reasonable argument to enforce the assertion, saying: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. I here leave every one to draw his own conclusion as to the meaning of our Saviour, having shown that God chose the agency of man to enlighten man. Some one will perhaps say, I thank God we have something more permanent to depend on than man, or the agency of man. We have the written word of God, and therefore need not depend on man. It is true, we have the written word of God, and I also thank God for it, as for a precious treasure, and as for a

light that lights us in all things, if we only believe it from our hearts, and come to it in sincerity for light. It is indeed, a great fountain of light, and as it now stands, with the addition of the New Testament, a sure guide to heaven, if only followed. It is the foundation of all our spiritual light, and of all our hopes of a blessed immortality, and of all truly good doctrine in our day, whether so acknowledged or not. There was a time for establishing the law by miracles, and then they were no more so abundant; and there was a time for establishing the Gospel by miracles, but among us, miracles have ceased: and I for my part, could scarcely trust a revelation to myself of something truly new, were it not attended with the evidence of something supernatural;—wherefore I conclude that the scriptures are our best light. But how were the holy scriptures given? Most certainly not without the agency of man. The law was first given unto Moses and then through him to the children of Israel. The prophets the Lord inspired with what they should prophecy, and thus they spoke as they were moved by the Holy Ghost. Jesus Christ preached in the presence of his disciples, but wrote no book. His disciples afterwards wrote down the most important parts of what he said and done. Luke put on record the most important part of the apostles' doings, including some of their preaching. The apostles wrote epistles to the churches, and unto individuals. John the apostle, had a revelation in the island of Patmos, and put it on record by divine command. Here thou seest that the holy scriptures were given by the instrumentality of man; but thou will perhaps say they were very pious and godly men, who had the glory of God and the salvation of man at heart. So I believe too, but had we lived in their days, what would we then have thought concerning them. We should perhaps have thought and acted like the Jews sometimes did; namely, have rejected the true, and have accepted the false prophets. Thou wilt perhaps say thus we should not have acted, but contrarywise. So the Jews thought too in the days of Jesus Christ's ministry on earth, saying: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," Math. 23 and 30. But what did they do in

their days? Answer: They rejected the foremost of all prophets, and murdered the prince of life, and the son of God himself. And is it not true, that even in our days, where we have the holy scriptures from the beginning of Genesis, to the end of the Revelations to Saint John, and have received it as the infallible word of God—that yet many among us hardly know what preacher to receive for a true one. Perhaps thou wilt say, that almost all men know, and it is in so far true, that almost all are brought up to a certain belief; some to one, and some to another—and perhaps a majority of mankind do not once truly think for themselves, but take for granted, that the way in which they were brought up, is certainly right, and are therefore unwilling to examine any thing else, but willing to cry out heretic or infidel against every one who feels himself bound to proclaim doctrines contrary to their own. And some I fear, if they do undertake to examine any other doctrine but their own, do it with so much prejudice, that they are not in a much better condition to judge, than a blind man would be to judge of colors: but when all prejudice is laid aside, then man does not see all things so clearly for a time, but is in a measure stricken with blindness, like Paul was on his way to Damascus, of which he will be cured when he turns to the Lord. As Paul says of the Israelities: "Nevertheless, when it shall turn to the Lord, the veil shall be taken away," 2 Corinth. 3 and 16. And as our Saviour says, John 8 and 12: "I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life." He that follows him, that is, lives up to the doctrines, so far as he understands them, and seeks earnestly, with a heart single to the glory of God, shall not remain in any injurious ignorance, but shall receive light sufficient whereby he may travel safe. As David saith: "The secret of the Lord is with them that fear him; and he will show them his covenant," Psalm 25 and 14.

That the word of God is a medium of our regeneration, not only Peter, as has been said, but also Paul and James tell us, saying: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures," James

1 and 18. And after that the apostles were begotten again by the word of truth. They were instruments in the hands of the Lord to beget others, by the medium of the word. As Paul says to the Corinthians: "For though you have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you through the Gospel," 1 Corinth. 4 and 15. And this establishes my former assertion, namely, that Christ was a means of regeneration, and I now add, is yet in all to whom the word of the Lord came to preach it unto others, and who were, or are yet faithful in the discharge of this duty; yea, all without exception, who are born again of that incorruptible seed, the living word of God, are each in his station or place, a kind of secondary means of regeneration for those with whom they have intercourse. For their wholesome words which are always mild and seasoned with salt, and their good walk in Christ are sometimes effectual to the seeding of others with the same word and spirit wherewith they are pregnant. And here-with agree the words of Peter, when he says: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives." In place of the word conversation, the German has the word walk, and Walker in defining the word conversation, tells us it means familiar discourse, behavior. I therefore conclude that we are to understand from it, their whole walk, in words and deeds. Here we see that Peter was of opinion that men may be won by a godly walk or conversation; but we must not understand him as though he would exclude the word and faith as means of regeneration; but on the contrary, that the woman being regenerated by the medium of the word, and then the man becomes convinced of the divinity of her religion by her chaste conversation, coupled with fear, 1 Peter. 3 and 1 to 2, and thus be won over to the faith. O that all, both men and women, both young and old, who profess the name of our Lord and Saviour Jesus Christ, would lay it to heart, how much the cause of Christ might be helped forward by a godly life or conversation; and how much it is impeded by a wicked life or conversation. I hope it would cause some to be a little

more careful, not to be leading their fellow beings along with themselves to destruction. Again, parents are a means of regeneration for their children. At least, all regenerated parents, yea children of God are anxious that their children, should also be children of God; they therefore check the evil propensities in them, and bring them up in the "nurture and admonition of the Lord." And if we have not yet come to this, who are parents, it is to be feared that we ourselves have made but little progress in regeneration, or we should, out of Love to God and our children, seek their eternal welfare, by bridling their evil inclinations, and not suffering them to fulfil their own will while yet unenlightened, and showing them by a corresponding walk, that we are in earnest when we exhort them to the good. As means of regeneration, may be considered all such institutions as are truly founded on the word of God, or have their appointment from God; thus the assembling of the believers, where preaching, exhortation and prayer are performed, are the happy means of regenerating many, and this we find is founded on the word of God; for the Lord told Moses to collect the people, that they might hear his word, and not only this, but Paul says: "Let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is." Yes, it is a means I think, by which at least, some are born again, who do not desire any such thing. Men go to these places from various motives. Some perhaps, to see and be seen—others from a desire to hear how this, that or the other man can speak. Some from custom, and in going, sometimes find by it what they did not seek; as it is written, "I am found of those that sought me not." Yes, they became impregnated with godly and regenerating seed, and though it do not spring up at once, yet with a little more moisture from above, may grow, and in the end, bear excellent fruit. Sickness in ourselves and neighbors, as also the death of friends and neighbors, are sometimes means of regeneration by calling to our minds the word of the Lord before heard or read, and by awakening our fears. Again, as means may be considered all judgments from the Lord upon his intelligent creatures, as it is written, 'When

thy judgments are abroad in the land, the inhabitants thereof learn righteousness.' And this is the end for which they are sent, as Paul says: "For they verily (meaning their earthly fathers), for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. Though all the things herein mentioned, together with others that might be mentioned, are means made use of, both by God, and some of them also by man to regenerate man, yet neither of them (excepting Christ considered according to his power); nor yet all of them, in themselves alone, are sufficient to regenerate man, or to make a new creature; for neither of the holy men of old, with all his preaching and good example, could regenerate all in his time, nay most of them, not even all that heard them; not even Moses, with the whole law, and what is more, even all the sayings, sermons, miracles, blameless examples of Jesus of Nazareth and his faithful apostles, could regenerate all that seen and heard them; how much less then shall the weaker means be sufficient, and I add, the whole sacred volume is insufficient to regenerate all who read it, and hear sermons from it; for if the holy scriptures were in themselves sufficient, all who read and hear them, would be new creatures which we know is not the case. Here I think is applicable what Paul says, Galla. 3 and 21: "If there had been a law given which could have given life, verily righteousness should have been by the law." And as before mentioned means are in themselves insufficient, therefore a more powerful means is needed, for Paul says: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Here we see the truth of what Christ says: "No man can come unto me except the father draw him that sent me." Here we see again, that all external means of themselves are insufficient, for of what avail is preaching (the best of means), if the Lord open not the heart, as he did the heart of Lydia, the seller of purple, that she attended to the things which were spoken of Paul, Acts 16 and 14. And this attention to do the word of God is nothing short of faith, which is the brightest means of regeneration. Indeed when it has be-

come living, it is regeneration itself; but the other means, namely, the instruction which is received by the ear, or by reading, or in some other way, must go before, and offer itself in the mind of man, to be believed as Paul saith: "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent," Rom. 10, and 14 to 15. Again, he says, But they have not all obeyed the Gospel, for Isaiah saith, Lord who hath believed our report; so then, faith cometh by hearing, and hearing by the word of God, Rom. 10 and 16 to 17. Now it is already a work of the spirit of God, whereby faith is wrought in man; but yet it is by faith that man receives the promised spirit, Galla. 3 and 14, the spirit of adoption, whereby we cry Abba Father, Rom. 8 and 15. That the word of God, the incorruptible seed, was to be scattered out over all nations, we learn from the command of Christ, to go into all the world, and preach the Gospel to every creature: he that believeth and is baptized, shall be saved: but he that believeth not, shall be damned, Mark 16, and 15 to 16. Here we see again, that the means of the word is to be applied to all; and also that it is not effectual without the means of faith, and faith is not enjoyed by every man, as an apostle says; and we also know of our own knowledge; wherefore he saith to the Ephesians, chap. 2 and 8. By grace you are saved through faith; and that not of yourselves: it is the gift of God, wherefore the children of God are indeed not born of blood, nor of the will of the flesh, nor of the will of man, but of God, and that those have power to become the children of God, who believe in the name of the Lord Jesus Christ: and this power consists in the gift of the promised spirit which is received by faith, as already said; and this spirit, if not grieved, by wilful sin, will cause us to grow in grace, and in the knowledge of our Lord Jesus Christ. I cannot better conclude this part, than by comparing it to the sowing of our natural seeds. Now in the first place, our natural seeds have their origin in God, but they are put into our hands, and if we sow them not, most certainly we will bring starvation and misery on our selves and our posterity; and if we till the ground in the best manner, and sow our seeds thereon, still we

cannot make them grow, but it is God that gives the increase—and even so it is with the incorruptible seed, the word of God. It doubtless had its origin with God, for methinks it is worthy of God, but it was placed into the hands of men to sow. Now if those men had not sown it, what a deplorable state of spiritual starvation we should have been in; and as this seed, (I thank God), is still in the hands of men, it is our duty to sow it again and again, so that it may be handed down to the latest posterity. But though all who are called to be spiritual sowers, should be faithful in the discharge of this duty, they cannot give the increase. For neither Paul that plants, nor Apolos that watereth, are any thing; but God, that giveth the increase, 1 Corinth. 3 and 7, and moreover, so far as a word is concerned in the regeneration of man, it must be the word of God, for the words, or the traditions of men can never do it: they may indeed make proselytes, but this may be far from regeneration, as we may read, Math. 23 and 15. “Woe unto you Scribes and Pharisees, Hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.”

Thirdly. I promise to show what regeneration in itself is. The third and fourth parts might have been considered under one head, but as regeneration in itself is a godly, and consequently a perfect thing, and those possessed of it, particularly at the commencement, have their infirmities and imperfections, I thought it best to divide them into two parts. Before I undertake to show what regeneration is, I will show what I think it is not. And it is truly not infidelity, and is never obtained by unbelief, for without faith (Paul says) it is impossible to please God. Neither is it in mere imagination, but something real and substantial. It is not barely every comfort that the sinner receives, for this depends on the foundation on which it rests; and if it rests on a crying of peace, where there is no peace, it certainly is not regeneration. Again, it is not a hypocritical transformation. Again, it is not fanaticism, but a most sober and rational thing, which he that has it, will show it in all his conversation. I go on now to show, 2dly, what regeneration is: And first—It is a

change in man, as the terms regeneration, new creature, &c. sufficiently imply and show forth. Our Saviour could hardly have made use of more powerful and significant expressions, or given a better type than the birth of man: For at every birth a new creature comes forth that never existed before (I now speak of nature), without the least of its own aid. And we may further say of this what we will. It had its origin in God, beyond which, I presume, even the atheist can not go, for I at least presume, they have not yet found out how nature, without any seed, produced man. Even so it is in a spiritual sense—the seed is originally from God. The husband of the bride, the church, who is pregnant with the incorruptible seed, and often in travail, and brings forth with fear, children unto God, her husband, as Paul says: "My little children, of whom I travail in birth again, until Christ be formed in you, notwithstanding it is not in the power of the bride to give the increase, but God gives it; therefore regeneration is a change of such a nature as not to be produced by man alone; neither by the regenerated, nor by him who is to be regenerated, but by the co-operation of God with man, so that it may be said with propriety of the regenerated man, that he is born of God. There are many, I know, who think that all who will, may be regenerated, and so I think too; but it is in the will that regeneration has its commencement: for if the wicked man only once has the will to receive Christ, or in other words, to cease from evil, and to learn to do good, has he not the most essential part, and is no more what he was before, but a new creature; understand me right, he is new in will: And Paul shows most clearly, that it is God which worketh in man, both to will and to do, of his good pleasure, though this may be by some considered small, it is nevertheless a commencement of regeneration, a birth out of God by faith, and when to the will is added the deed, we have regeneration in a good degree. Regeneration is putting on Christ, by faith. And where Christ, who may with much propriety be called a new man, for there never was any like him on earth before, is to be put on, the old man must be put off, as Paul says, Ephe. 4 and 22, "That ye put off concerning the former conversation, the old man, which is corrupt, according to the

deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness ; wherefore, putting away lying, speak every man truth with his neighbor.” To put on Christ, is not merely to believe that he is, but to receive him in all, as he is, namely, in doctrine, in examples, and in merits, as Paul says, “As ye have learned him, so walk ye in him.” And if we put on Christ with his holy doctrine and example, repentance must be the consequence with the sinner for the first, and secondly a patterning after Jesus, which leads to sanctification of the flesh, and of the spirit ; and if we then also put him on with his merits, then are we begotten again to a lively hope of life everlasting, by the resurrection of Jesus Christ from the dead. Now he that has truly put on Christ, cannot otherwise than love God, and his brother : for this Christ repeatedly taught, namely, “A new commandment I give unto you, that ye love one another.” Again, “Thereby shall all men know that ye are my disciples, if ye love one another.” And herewith St. John agrees, saying : “Beloved, let us love one another ; for love is of God ; and every one that loveth, is born of God, and knoweth God,” 1 John, 4 and 7.—Again, “By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love to God, that we keep his commandments,” 1 John, 5 and 2 to 3. And when man has once such a love to God, by virtue of which he keeps his commandments, then he is indeed a NEW CREATURE. “Old things are passed away, behold, all things are become new,” 2 Corinth. 5 and 17.—Yea, man is changed in will, understanding and deeds ; yea, in heart. So then we see that regeneration consists in light from God, faith, a change of the will, a change of the passions and propensities ; where the blind are made to see, or the ignorance of the will of God must depart. And faith grounds itself on knowledge that gave evidence, being convinced thereby the perverse will become right ; so that man only wills what God wills, and the passions are so altered that we love that which we before loved not, and hate, or at least deny ourselves of what we before loved, that is to say, all things forbidden of God. I have now given a brief description of re-

generation, in so far as it is necessary unto a complete entrance into the kingdom of Christ on earth, it being righteousness, peace and joy in the Holy Ghost. I close this part by saying, that I think regeneration will never be completed in this world; but on the contrary, that man must die and see corruption, or be changed, as Paul says, and consequently a new body come forth, which Paul calls a spiritual body; and in such a completely changed state, both in body and spirit. They which are born again in spirit here on earth, shall in due time see God, yea, Amen. As I must speak of these things more at large in the fourth proposition, I will here say no more.

I come now to show, 4thly, what manner of being a regenerated man is. With the belief that at least most men will allow, that the purifying of the will belongs to the commencement of regeneration, and that Paul was a regenerated man when he wrote his Epistle to the Romans, I here commence. Now in the 7th chapter of his Epistle to the Romans, verse 17, &c., he says: "For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me."—Now he speaks still more plain, saying: "For I know that in me (that is in my flesh), dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not." Would any man here say that there truly dwelt no good thing in Paul at this time. I for my part could not, neither doth he say it; but only, that in his flesh dwelt no good thing; otherwise, Paul no doubt had faith and the will to do the good which are indeed good things. But the performance of that which is good was only wanting, as he further saith: "For the good that I would I do not (mark he would do the good), but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." How clearly this shows that he done the evil which he yet did against his already sanctified will by the inclination to evil in the flesh, which he calls a law at variance with the law of his mind, so that when he would do

good, evil was present with him: he also calls it a law of sin and death, chap. 8, verse 2. He also calls it a body of death, saying O! wretched man that I am: "Who shall deliver me from the body of this death." But notwithstanding all this, he delighted in the law of God after the inward man, a proof that he was a regenerated man, for I take it for granted that the man who has nothing of regeneration, doth not delight in the law of God after the inward man: yea, methinks he rather abhors the law of God. With all this, Paul would describe his situation while yet young in Christ; and it also describes the situation of other babes in Christ, for I take it for granted, that all the children of God must experience this conflict between the flesh and the spirit. His childhood in Christ, he would describe, and not his mature years; neither the situation in which he then was when he wrote this epistle, for in the 7th chapter he complains so hard against the law of sin and death, and that on its account he could not do the things which after the inward man he had the will to do, and seems even weak in faith, of ever being relieved, saying, "who shall deliver me from the body of this death?" And a few verses further, namely, in the 8th chap. and 2d verse he saith: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, and tells us soon afterwards, that he, together with other believers, did no more walk after the flesh, but after the spirit, chap. 8 and 4. Now this great advance did hardly happen in the few moments that were necessary to write the few intervening verses: But on the contrary, as has already been hinted, he first describes the situation of a child in Christ, or the state in which he first found himself after his conversion, and afterwards, the state in which he found himself when he wrote this epistle. Paul had at the time when he thus complained, a measure of faith, and the will to do the good; therefore he had power to become a true child of God, and this power he faithfully used until he became strong enough after the inward man, or in the spirit of his mind, to overcome the law of sin and death, no more to walk after the flesh, but after the spirit. O, that all Christians might do as Paul did, and not stand still with a mere beginning, as it is customary in our

days.—Men give up to their infirmities too much, saying, we are poor weak creatures, and cannot live so perfect as the Lord would have us live, and thus stand still, or give up, instead of looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, Hebrews 12 and 2. And making use of the measure of faith which we already have, by striving against our corrupt nature, or the law of sin and death, and by frequent visits to the throne of grace, with fervent prayer for aid, that the Lord would give us bread from heaven, to nourish the inner man, that he may grow and recover strength sufficient to crucify the old man, or the flesh with its lusts and desires; that we also might be made free of the law of sin and death. It would be hard to tell where regeneration begins in every one, or from whence it comes to every one (otherwise than the certainty that it comes from God). As our Saviour said unto Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: So is every one that is born of the spirit." Here we see that even he who receives the birth out of the spirit doth not exactly know whence this came upon him; it is like unto the wind which men can hear and feel, but cannot exactly tell from whence it cometh or whither it goeth. So it is with him that receives the birth, or is born out of the spirit of God. He feels the power, but doth not directly know from whence this comes unto him, or what is its end: Even as men do not exactly understand the nature of the wind; but it commonly comes to man while hearing the word of God, by which, according to Paul's doctrine, faith comes, and by this also the will to receive it; for by faith Abraham obeyed, and by faith man is yet made willing to receive Christ, and to be obedient unto him.—How clear these things are seen in the three thousand souls who believed through the miracles which they had seen and heard, and the preaching of Peter on the great day of Pentecost; for when they had heard Peter, they were pricked in their heart, and said unto Peter, and to the rest of the apostles: "Men and brethren,

what shall we do?" They now had the faith and the will to do, and now desired to know what they should do, they were willing to obey; and Peter told them what they should do, namely, REPENT AND BE BAPTISED every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts 2 and 38. We cannot here conclude, that they, by their obedience, obtained the birth out of the spirit; but on the other hand, the birth out of the spirit wrought obedience in them and by obedience, they were to receive further gifts of the holy spirit. Perhaps Peter here means the miraculous gift of the Holy Ghost, whereby men spoke with tongues, and performed other miracles: but let this be as it may, we see that the Holy Ghost was more than once given to the apostles, and so it may be unto others. And it is clear that additional gifts of the Holy Spirit depend on man's obedience; for our Saviour teacheth us to pray, and gives great encouragement thereto by saying, that a father will not give the bad thing, while the good one is asked for, adding: "If ye then, being evil, know how to give good things unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11 and 13. Here we see how man by obedience grows in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Again, in proof of the position that regeneration generally commences by the hearing of the word, I appeal not only to the preaching of Peter on the day of Pentecost, but also to his preaching to Cornelius, and those that were with him. Now when Peter had preached Christ to them, or as it reads, Acts 10 and 44, while he was yet preaching, the Holy Ghost fell on them which heard the word, and we directly see obedience in them—they were baptised, a proof that they put on Christ; as Paul says, Gal. 3 and 27: "As many of you as have been baptised into Christ, have put on Christ." Herewith he would say, as many of you as have been baptised into the Christian Church, have pledged yourselves to be obedient unto Christ, to the rejection of everything opposed to him, and not that every man by his bare baptism, truly puts on Christ. Paul would only call to their minds how that they had pledged themselves to keep that religion

which is freed from all unnecessary ceremonies which they had learned through Christ, and not again to fall back to the dead works of the law, or be entangled in the yoke of bondage. Again, Paul says: "This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith," Galla. 3 and 2. Herewith he would say, that they did receive the spirit by the hearing of the preached word of faith, and that through faith, for he tells them that they were all children of God by faith in Christ Jesus, Galla. 3 and 26.

I think I have now shown that to have faith and the will to do good (consequently to repent of the evil) is the infant state of the child of God. And I add, that though those graces are but weak, they are nevertheless the gift of God (who divides to every man severally as he will, 1 Corinth. 12 and 11). I presume many will here contradict me, saying, so small a beginning is not regeneration; but this I cannot help—I must give truth as I find and understand it. But to call that faith through which the will comes to do that which is truly good, together with the will, small, I understand not. How many thousand are there who think themselves orthodox in faith, and were therefore children of God, and have not so much as the will to do that which is truly good. They may indeed be faithful in their attendance on religious meetings to hear preaching, and anxious to pray in order to be heard and seen of men, like the Pharisees of old, but mercy, and true and living faith are omitted by them, as they were by the Pharisees. Yea, many are not yet willing to deal according to justice with their fellow men, to say nothing about love and mercy. I therefore say, that it is indeed a great thing to have the will to do that which is truly good and right, in all things. Whence come so many of the last described class? The main cause of their existence is man's natural proneness to evil. Again, the belief that Jesus is the Christ, is now prevalent in the land, and we are brought up to it from our infancy. Now this is a kind of dead thing, learned from our parents, and other sources, which may not be called living faith, as many afterwards experience; for true and living faith embraces Christ whole, namely, in doctrine, example and merits. It embraces the threaten-

ings, as well as the promises in God's word, and thereby the will is created to cease from the evil and learn to do the good. Another cause for their existence may be, that men are not always taught godly truth, or rather not the whole truth. For there is so much said against the moralist, and as it appears to me classing him with the self-righteous Pharisee, that I honestly fear many are thereby hindered from being moral, and made so fearful of self-righteousness, as not to become righteous at all. Now I do want to know what more we need ask of man, than to become strictly moral; or can any man in his sober senses believe, that any man will be strictly moral without living faith. Let men look what morality means, and no more think that the Pharisees were moral men, but those Christians whom they hated and persecuted were moral men, who performed the duties of life. I verily believe too, that Christ hath redeemed us from the cause of the law, being made a curse for us; for it is written, cursed is every one that hangeth on the tree. But in order to understand a man, we must mark the tenor of his discourse. The Gallations had fallen back to the dead works (ceremonies) of the law from which Paul labored hard to release them, telling them, that if there had been a law given which could have given life, verily righteousness should have been by the law, but now it is by faith, as no law gives life without faith (which I think I sufficiently showed in the second part), he would therefore teach them that they were by faith in Christ, the children of God, and that Christ by his death had put away the law, by nailing it to the cross, that they should serve in newness of the spirit, and not according to the deadness of the letter, or in other words, to be circumcised in heart, and not outwardly, or to become truly moral and not ceremonious. I also believe that he became the propitiation for our sins; and not for ours only, but also for the sins of the whole world, 1 John, 2 and 2—by sealing his testament with his own blood, and establishing it with miracles, and by appearing again to many after a triumphant resurrection from the dead, and the pouring out of the Holy Ghost, by which men believed, repented of their sins, and became righteous, as we read, Acts 2 and 42.—They continued steadfastly in the apostle's doctrine

and in fellowship, and in breaking of bread, and in prayer, if they continued in the apostle's doctrine; they were now righteous men, for no man would have the hardihood to say that the apostles taught them unrighteousness, and thus I doubt not, God was well satisfied with them; and so he is to this day, with every one in his turn, who truly believes, repents of his sins, and forsakes them, and thus turns to God again. A man's faith can never be better than the foundation on which it rests. Now we know that the Scribes and Pharisees did make void the law of God, that they might establish their own traditions: and that they shut up the kingdom of heaven against men not entering themselves, nor suffering those that were entering to go in, Math. 23 and 13; and the same may still happen, and I fear does; but enough of this: I did not undertake to write in order to judge more than what is indispensable with every writer and speaker; but to bring truth to light, with the least possible offence. Now of the infant state wherein faith and all is yet weak, Paul writes in his first Epistle to the Corinthians, chapter 3, and 1 to 2, saying: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." And gives them to understand wherein they were carnal, and consequently only babes in Christ, namely, in their devotions, according to the names of men, one saying I am of Paul, and another, I am of Apollos, by which are envying and strife among them, and tries to curse them of their division, and restore them to true Christian fellowship, by telling them, among other things, that neither Paul that planted, nor Apollos that watered, are anything, but God, that gave the increase, and that the planter and the waterer are one: and that he, as a wise master builder, laid the foundation, and that others built on the same; and that other foundation no man could lay than is laid, which is Jesus Christ. Paul also writes of this weak state of the child of God, Hebrews 5 and 12 to 13, saying: "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and

not of strong meat; for every one that useth milk is unskillful in the word of righteousness; for he is a babe: and Peter exhorts to be desirous after this milk, saying: "As new born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Peter, 2 and 2. Of this infant state, Christ told his disciples, when they asked him, saying, "Who is the greatest in the kingdom of heaven?" And Jesus called a child unto him, and set it in the midst of them, and said: "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Math. 18, and 1 to 3.—Here it becomes us to notice, that the disciples of Jesus, together with the rest of the Jews, expected the Messiah to establish a kingdom on earth, somewhat after the manner of other kingdoms of the earth, and each of them perhaps wished to be greatest in it, as we at another time see that they reasoned among themselves, which of them should be greatest, Luke 9 and 46.—Again, Jesus asked them, "what was it that ye disputed among yourselves on the way?" But they held their peace: for by the way they had disputed among themselves who should be the greatest; and this erroneous opinion they harbored until the day in which he was taken up, and a cloud received him, as we hear them, just before his taking up, asking him: "Lord, wilt thou at this time restore again the kingdom of Israel?" And perhaps to the day of Pentecost. Now as a rebuke to these their erroneous ideas of the kingdom of God, and their desire for self exaltation, our Saviour told them, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." As though he would say, as long as you harbor these notions of my kingdom, and your desire after earthly exultation, and do not learn of me meekness and lowliness of heart; and as new born babes, desire the sincere milk of my word, and be thereby converted, to correct ideas of the kingdom of heaven, and drop your ideas of earthly exultation, ye cannot enter into it. Indeed all babes in Christ ought to be desirous after the sincere milk of the word; and like Mary, sit down at the feet of their Saviour, and hear his word, it being that good part which, I thank God, is not yet taken away (I mean the opportunity to learn of Jesus).

Now from this infant state, the new creature grows by the milk of the word, so as to bear stronger diet, or meat, as Paul calls it. And to the will be added the deed, we must not here be alarmed by our weakness, but go ahead by faith, knowing that he who wrought in us, to will, can also work in us to do, of his good pleasure; and therefore humbly praying him for his assistance, who can bring us from death unto life, or, give us power to put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; and to be renewed in the spirit of our minds, and to put on the new man, which, after God, is created in righteousness and true holiness, Ephe. 4, and 22 to 24. Here then the child in Christ, who has learned Christ, or has been taught by him, as the truth is in Jesus, lays aside the sinful and heathenish life, and puts on the holy life of Christ; wherefore, putting away lying, he speaks the truth with his neighbor, knowing that they are members, one with another, verse 25. And of this growth, Peter also speaks, in his first epistle, chap. 2 and 1, saying: "wherefore, laying aside all malice and guile, and hypocrisies, and envies, and evil speaking." Thus the faithful children of God, in the first place, grow in knowledge, by the sincere milk of the word, 1 Peter, 2 and 2, as we further learn from Paul, saying: "Speaking the truth in love may grow up into him in all things, which is the head, even Christ," Eph. 4 and 15. Again, "that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," Collo. 1 and 10. Now when this growth in knowledge has taken place, and the new creature is strong, having the word of God abiding in him, and having overcome the wicked one, or put off the old man, then John calls him a young man, 1 John, 2 and 14. Here then is no more lying, the old man with his works is put off, and the new man is put on. I will now endeavor to show more clearly wherein the growth of the child of God doth consist. They increase in the understanding of Godly truths; they pass over from the use of milk to the use of meat: They leave the principles of the doctrine of Christ, and go on to perfection, Hebrews 6 and 1. A like growth is experienced in faith, wherefore the apostles prayed the Lord Jesus to

increase their faith, Luke 17 and 5. Charity also groweth with faith. The following testimony is given the Thessalonians: "Your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth," 2 Thes. 1 and 3. The more faith and charity grow, the more they show themselves in their fruits, or the practice of all Christian virtues. Thus the growing child of God giveth all diligence, and adds to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, 2 Peter, 1 and 5 to 7. The more abundant they bring fruits unto the Lord. The more communion they have with him, and abound yet more and more in knowledge, and in all judgment, Phil. 1 and 9; that they may be filled with all the fulness of God, Ephe. 3 and 19. And to the end that the child of God might grow in faith, in knowledge, in charity, and in the practice of all the Christian virtues; and also, that many more children might be born, Christ gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive: But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. I here repeat that the infant state is that wherein man has knowledge of the will of God (though it be but little). Faith, repentance for past sins, and a sincere desire to be redeemed from his sins, and a will to do the good; in which state he may indeed have pardon for his sins. For repentance and remission of sins was to be preached in the name of Jesus Christ among all na-

tions, beginning at Jerusalem, Luke 24 and 47; but is yet often brought into captivity to the law of sin which is in his members, Rom. 7 and 23; whereby he is often distressed and brought to say with Paul, "O! wretched man that I am! Who shall deliver me from the body of this death?" or in other words, who shall cleanse me of my evil inclinations, that are seated in my flesh? And the state wherein the child of God may be called a young man, is that wherein the "wicked one" is overcome, the child of God made free of the law of sin and death, or in other words, where it has crucified the flesh with its lusts and desires, patterning after Jesus in self denial, and bearing the cross. But is still capable of growing in knowledge and experience, as in nature; a young man may still learn. Before I undertake to show yet more in detail, what manner of being the child of God, who has grown up to manhood is, I mention that the different names which St. John gives, 1st John, 2 and 13 to 14, according to age and station, do not so much apply to the different states of the child of God, as those of the other apostles, but may all unite in one, and at the same time, for we see that he applieth them equally to all whom he wrote to, without making any distinction. And in going on with the description of the new creature, I turn to St. John, who says: "If ye know that he (the Lord) is righteous, ye know that every one that doth righteous, is born of him: Again, if any man be in Christ, he is a new creature; old things are passed away: behold all things are become new," 2 Corinth. 5 and 17: "And whosoever abideth in him sinneth not," 1 John 3 and 6. Again, "He that saith he abideth in him, ought himself also to walk, even as he walked," 1 John, 2 and 6. Here see that those who are in Christ Jesus, are the new creatures, and that those who abide in him sin not. Again, John tells us, that he that committeth sin, is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John, 3 and 8. Again, verse 9: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God," as though he would say he is born of the spirit of God, and made a partaker of the nature of God, and therefore sinneth

no more; and these things he lays down as marks whereby to distinguish between the children of God, and the children of the devil, saying: "In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God, neither he that loveth not his brother." Here we learn from John, that he that loveth not his brother, is not of God (that is to say, is not born of God): And on the other hand, he further tells us, that love is of God; and every one that loveth is of God. He that loveth not, knoweth not God, for God is love, 1 John, 4 and 7 to 8. Again, "Whosoever believeth that Jesus is the Christ, is born of God," 1 John, 5 and 1. And with this Paul agrees, saying, "ye are all children of God by faith in Christ Jesus," Galla. 3 and 26. Here being born of God seems at a slight view to lose some of its importance; but when we come to consider, that faith without works is dead, James 2 and 26; and that they which are of faith, the same are the children of Abraham, Galla. 3 and 7, and that Abraham's children do Abraham's works, John 8 and 39. Then we cannot make a true believer out of any one, save him who doth righteousness by faith. Abraham obeyed, Hebrews 18 and 8; and so do all his children. John also straightway adds love to faith, saying: "Every one that loveth him that begat, loveth him also that is begotten of him." Again, by this we know that we love the children of God, when we love God, and keep his commandments: For this is the love of God, that we keep his commandments; and his commandments are not grievous; for whatsoever is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God, John 5, and 1 to 5.—Again, verse 18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not;" and in this doctrine of strict sanctification, John did abide, for in his 2d epistle, verses 8 and 9, he saith: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath no God: He that abideth in the doctrine of Christ,

he hath both the Father and the Son." Here some one might perhaps think thou hast said, that he which hath faith, and the will to do the good, is born again, or a babe in Christ; and is this not against John—I think not, for as already shown, John did not speak of new born babes in Christ, but of young men, who are strong, calling them little children, because they knew the father—young men because they were strong—and fathers, because they knew him, that is, from the beginning, and thus applying those three names to each of them without making any distinction between them. John therefore speaks altogether of such as have grown up unto manhood, and are therefore strong, having overcome the wicked one, and in whom faith had gained the victory over the world. And among the things which are not of the Father, but of the world, John mentions the lusts of the flesh, the lusts of the eye, and the pride of life. And Paul tells us what are the fruits of lust, saying: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, and such like," Galla. 5, and 18 to 21. Now all these things are of the world; and John speaks of such as had overcome the world and the wicked one, and not of infants in Christ, whose faith is weak, and who, when they would do the good, find evil present with them. I would be rightly understood: even in the infant state, wilful sins do cease. That John saith, that he that is born of God, cannot sin, deserves to be explained a little; but that, he saith: "Whosoever is born of God sinneth not." I must leave it as I left it before; for God is holy, as it is written, "be ye holy, for I am holy." Therefore that which is born of him, is holy: even with the babe in Christ, the will is holy, and with those that are grown up, also the performance. That those who are born of God cannot sin, I believe, we should understand in the following light: They cannot sin so undisturbed as others, and John tells us the reason, saying, his seed remaineth in him; that is the spirit and the word, which flow from one and are one, remain in him as a godly seed (I thank God that it is so); and if he is tempted, this godly seed reminds and warns him, and as

it were, chastises him beforehand, that he had suffered any such thing even to enter his mind, as to commit sin. It is therefore evident, that they cannot sin so free and undisturbed as others. Blessed is he whose aid the Lord is. But if we would contend that those who are once born of God, could absolutely sin no more; then in the first place, their godly conversation or walk would be compulsion, for they could not do otherwise, they must serve God. And where do we read of such compulsion; the Lord indeed worketh the will to do, but doth not compel: And in the second place, we should make out all warnings against falling, as superfluous, as well as all exhortations to the children of God not to sin: And thirdly, disbelieve the testimony of the fall of those whose fall is recorded in God's word; among whom I mention David, who though he was a man after God's heart, did fall into great sins. And Peter, who though he had followed his Master in regeneration, afterwards denied him.—More testimony might be advanced, but I forbear, as it is of but little consequence in our main subject; but, that John saith: "Whosoever is born of God, doth not commit sin, serves me yet more clearly to show what manner of being he is, who is born of God. He doth not sin. Now every transgression of the commandments of God, is sin; but sin is of two kinds—first, the sin of commission, in committing which, man doth the evil. Second—the sin of omission, where man leaves the good undone; and that this is also sin, we learn from James, saying: "Therefore, to him that knoweth to do good, and doth it not; to him it is sin," James 4 and 17. I do not intend to notice the difference in sins any further. I have only noticed it thus far, that every one may see what sin is, that I may the easier describe the true child of God, who is born and nourished of God, till he has reached manhood. He sinneth not, consequently he keeps all the commandments of God. In the first place then, he believes, for faith is also a commandment. "Believe in the Lord Jesus Christ," said Paul to the jailor; secondly, he has also repented of his sins, for repentance is also a commandment: "Repent ye and believe the Gospel," said our Saviour. Thirdly—he came unto Jesus, and learned of him meekness and lowliness of heart. In short, he loves God

with all his heart, and his neighbor as himself ; wherefore, whatsoever he would that men should do unto him, he doth even so unto them. And having charity, he is long suffering and kind : he envieth not, he vaunteth (boasteth) not himself : he is not puffed up : he doth not behave himself unseemly, and in many things he seeketh not his own, but that which is his neighbor's —for example, he seeks not his own, but his neighbor's honor : he is not easily provoked : he thinketh no evil (of the objects of his charity) : he joiceth not in iniquity, but rejoiceth in truth, 1 Corinth. 13 and 4 : he is not conformed to this world, but is transformed by the renewing of his mind, so that he can prove what is that good and acceptable and perfect will of God. If he prophesy, he doth it according to the proportion of faith : if he have ministry, he waiteth on ministering : if he teach, he waiteth on teaching ; or, if he exhort, on exhortation. When he giveth, he doth it with simplicity : if he ruleth, he doth it with diligence, and sheweth mercy with cheerfulness. His love is without dissimulation (insincerity). He abhors that which is evil, and cleaves to that which is good. He is kindly affectioned to his brethren in brotherly love. In honor preferring the brethren. He is not slothful in business, but fervent in spirit ; serving the Lord. He rejoiceth in hope, and is patient in tribulation, continuing instant in prayer. He distributes to the necessity of saints, and is given to hospitality. He blesseth them which persecute him ; he blesseth, and curseth not. He rejoiceth with them that do rejoice, and weeps with them that weep, Romans 12. If he is reviled, he will bless ; if he is persecuted, he suffers it, 1 Corinthians, 4 and 12. Being defamed, he entreats, verse 13. There is none other right way, much as we might desire it ; for Christ saith : Abide in me, and I in you. John's Gospel, 15 and 4 : and whosoever abideth in him, sinneth not, 1 John, 3 and 6. And again—He that saith he abideth in him, ought himself also to walk, even as he walked, 1 John, 2 and 6. Now how did Christ walk touching these things ? Answer—when he was reviled, he reviled not again : when he suffered, he threatened not ; but committed himself to him that judgeth righteously, 1 Pet. 2 and 23. And do we not truly see this through his whole life ; but particularly in his sufferings, for

what did he do when nailed to the cross, where he was reviled, despised, blasphemed, and subjected to the feeling of the highest wickedness that man is capable of leading into practice against another, both in body and character. Yea, the innocent Lamb was numbered among the wicked, and nailed to the infamous and painful Cross. And in this situation, what did he do? Did he revile against those that reviled him? No.—Did he threaten those under whom he suffered. No: But made the most exalted prayer for them to his Heavenly Father, ever made on earth. “Father, FORGIVE them (mine enemies), for they know not what they do,” Luke 23 and 34. This may in truth be called making intercession for the transgressors, Isaiah 53 and 12. Now the true brethren and sisters of Jesus do likewise, who follow him in regeneration, and do the will of God, Math. 12 and 50. Yea, the young man in Christ, or the completed child of God, doth not resist evil: but if any one smite him on the right cheek, he turns to him thy cloak also: and if any man will sue him at the law, and take away his coat, he leaves him have the other also: and if any man compel him to go a mile, he goeth with him twain. He giveth to him that asketh him; and from him that would borrow of him, he turneth not away. He loveth his enemies: he blesseth those that curse him: he doth good to them that hate him, and prayeth for those who spitefully use him and persecute him. And in those things which touch on well-doing towards friends and enemies, he is perfect, even as his Father in Heaven is perfect; for even so the Father doth, he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He takes heed that he do not his alms before men, to be seen of them, for he seeketh not the praise of men thereby. And when he prayeth, he is not like the hypocrites are, for they love to be standing in the synagogues, and at the corners of the streets, that they may be seen of men; but enters into his closet, and shuts the door, and prayeth to his Father which is in secret. Not that the child of God may not at all pray in public; but when he doth it, it is in sincerity, to the glory of God and the salvation of man, and not to be heard and seen of men: And therefore, in his worship, with much propriety, calls God his Father.

He forgives men their faults, even as God forgave him in Christ. He doth not lay up for himself treasures upon earth, but is careful to lay up a treasure for himself in Heaven; knowing that where his treasure is, there will his heart be also. He therefore serves God, and not mammon. He is not over much concerned about meat, drink and raiment; but labors diligently with his hands, casting all his care on God, for he careth for him, 1 Peter, 5 and 7; and thus he casts not away his confidence, which hath great recompence of reward. He knoweth that God gave him life, which is more than meat, and a body which is more than raiment. He therefore beholds the fowls of the air, who sow not, neither reap, or gather into barns, and yet are fed by his Heavenly Father, and this strengthens his confidence in his God. He judgeth not, that he may not be judged, knowing that with what judgment he judgeth, he shall be judged, Math. 7, and 1 to 2. He enters in at the straight gate. He is aware of false prophets, who come to him in sheep's clothing, but are inwardly ravenous wolves; for he knows that they are to be known by their fruits. He mindeth not high things, but condescends to men of low estate; neither is he wise in his own conceit. He recompences to no man evil for evil—and provides things honest in the sight of men. If it be possible, as much as lieth in him, he lives peaceable with all men. He therefore follows peace with all men, and holiness, for he knows that without these, no man shall see the Lord, Heb. 12 and 14. He doth not avenge himself, for he knoweth that vengeance belongs to the Lord; therefore, if his enemy hunger, he feedeth him. If he be thirsty, he giveth him drink. He is not overcome of evil (to avenge himself on his enemies), but overcomes the evil (he receives from them) with good, Rom. 12. He is among those who bear one another's burdens, and so fulfil the law of Christ, Galla. 6 and 2. He suffers no corrupt communication to proceed out of his mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Ephe. 4 and 29, for he knows that for every idle word that men speak, they must give account in the day of judgment, Math. 12 and 36. We hear therefore, neither filthiness, nor foolish talking, nor jesting of him, for he knows that

these things are not convenient for him; but rather giving of thanks. His speech is therefore always with grace, seasoned with salt, Collo. 4 and 6. He has no fellowship with the unfruitful works of darkness, but rather reproves them; and seeth that he walk circumspectly, not as fools, but as the wise, redeeming the time, because the days are evil, Ephe. 5 and 16. He denieth himself of all the sinful lusts of the flesh, such as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like things, knowing that they which do such things, shall not inherit the kingdom of God, Galla. 5, and 19 to 21. He is subject unto the higher powers, Rom. 13 and 1: or the government under which he lives. In all things that are not against the law of God. But if his government should require him to do that which his God prohibits, he cannot yield absolute obedience, knowing that "the powers that be are ordained of God;" and consequently not equal or superior, but inferior to God; wherefore he most rationally concludes, that the law of God is paramount to all human laws, and therefore finds himself bound to obey God first; and if the government under which he lives should be offended at this his conscientious course, and would inflict punishment on him, he will make no resistance; but if the punishment be intolerable, he will fly to a milder region if he can, and that by the permission of his master, saying: "If they persecute you in one city, fly to another." But if he cannot fly, then he is minded like Jesus Christ also was, Phillip. 2 and 5, touching these things; and is obedient unto death, even the death of the Cross, Phillip. 2 and 8; and presents his body a living sacrifice, holy, acceptable unto God, knowing that it is his reasonable service, Rom. 12 and 1: and thus he feareth God, and honoreth the King (or the government under which he lives), 1 Peter, 2 and 17; and renders to all their dues (if he can); tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor, Rom. 13 and 7. And though he cannot always yield absolute obedience to his government, yet he passively submits to all grievances, without rebellion, or violent resistance; and is therefore least to be dreaded, by

a government, of all men. He strives to owe no man any thing but love; knowing that love worketh no ill to his neighbor, and is therefore the fulfilling of the law, Rom. 13 and 10; wherefore he lets brotherly love continue, and is not forgetful of entertaining strangers. He remembering them that are in bonds, as bound with them; and them which suffer adversity, as being himself also in the body, Heb. 13, and 1 to 3. In short, his conversation is without covetousness; and he is content with such things as he has; for the Lord hath said, "I will never leave thee, nor forsake thee;" so that he may boldly say—"The Lord is my helper, and I will not fear what man shall do unto me," Heb. 13, and 5 to 6. If he be married, he keepeth marriage honorable, and the marriage bed undefiled, Heb. 13 and 4 (Let it here be understood, that this reads in German—Marriage is to be kept honorable by all, and the marriage bed undefiled), for he knows that God will judge the whoremongers and adulterers. If the young man in Christ be a husband, he loves his wife, even as Christ also loved the Church, Ephe. 5 and 24: And is not bitter against her, Collo. 3 and 19: yea, he loves her as his own body, Ephe. 5 and 28: being one flesh with her, verse 31; but if a wife, she submits herself unto her own husband (at least in all responsible things), as unto the Lord, Ephe. 5 and 22; or as it is fit in the Lord, Collo. 3 and 8; and her adorning is not that outward adorning of plaiting the hair, and of wearing of gold, or putting on apparel; but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price, 1 Peter, 3 and 3 to 4. If the young man in Christ, be a father, he will not provoke his children unto wrath; but brings them up in the nurture and admonition of the Lord, Ephe. 6 and 4; yea, he provokes them not to danger, lest they be discouraged. If he be a child, he obeys his parents in all things, Collo. 3 and 20 (unless they should command in direct opposition to the law of God; for surely, if a parent commands a child, who is also a child of God, to steal, or to commit murder, it ought not to obey, but reason with the parent, and rather suffer death than to yield obedience under such circumstances); he therefore obeys his parents in the Lord; for

this is right; and thus honoreth his father and mother, for he knows that this commandment is given him with promise, Ephe. 6, and 1 to 2. If he is called, being a servant, he careth not for it; but if he may be made free, he useth it the rather, 1 Corinth. 7 and 21. He is subject to his master with all fear; not only to the good and gentle, but also to the foward: for this is thank-worthy, if a man for conscience toward God, endure grief, sufferings wrongfully, 1 Peter, 2 and 18 to 19. He therefore obeys his master, and strives to please him in all things; not answering again; not purloining, but showing all good fidelity; that he may adorn the doctrine of God, our Saviour, in all things, Titus 2, and 9 to 10. Not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart, and with good will, doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free, Ephe. 6, and 6 to 8. If he be a master of servants, he doth the same things unto them, forbearing threatening, knowing that his master also is in Heaven, and that there is no respect of person with him, Ephe. 6 and 9; wherefore he giveth unto his servants that which is just and equal, Collo. 4 and 1. If the regenerated and grown up child of God be a preacher or pastor, he feedeth the flock of God which is entrusted to his care, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lord over God's heritage, but being an example to the flock, 1 Peter, 5 and 2 to 3. He therefore taketh heed unto himself, and to the flock over which the Holy Ghost has made him overseer, to feed the Church of God, Acts 20 and 28. He studieth to show himself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth, and shuns profane and vain babblings, for he knows that they will increase unto more ungodliness, 2 Timo. 2 and 15 to 16. If he be young he fleeth youthful lusts and followeth righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Timo. 2 and 22; and whether old or young, he speaketh the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in

patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine; teachers of good things; that they may teach the young to be sober, to love their husbands, to love their children, to be discreet chaste, keepers of home, good, obedient to their own husbands, that the word of God be not blasphemed. He also exhorts the young men to be sober-minded, and in all things shows himself a pattern of good works; in doctrine, showing uncorruptness, gravity, sincerity; in speech, soundness, that cannot be condemned: that he that is of the contrary part, may be ashamed, having no evil thing to say of him, or his flock, Titus 2, and 1 to 8. Moreover, the young man in Christ is merciful, not only unto man, but also unto beasts, as it is written: "A righteous man regardeth the life of his beast," Prov. 12 and 10; wherefore he is careful to provide food for the creatures under his care; and those who are beasts of burden, he will neither overload or over-drive wilfully; neither doth he correct them unmercifully without a serious cause; neither doth he abuse them wantonly in any way.—Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise, he thinks on these things, Phillip. 4 and 8. And as he that called him, is holy, so he is holy in all manner of conversation, 1 Peter, 1 and 15. He taketh not the name of the Lord, his God, in vain, Exodus 20 and 7. Neither doth he defraud any man, but rather suffers himself to be defrauded, 1 Corinth. 6 and 7 to 8: For, in his mouth is found guile, Rev. 14 and 5; for he knoweth that into the New Jerusalem, which was shown St. John in a vision, there shall in no wise enter anything that defileth; neither whatsoever worketh abomination, or maketh a lie, Rev. 21 and 27. Wherefore he gives all diligence, and adds to his faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, 2 Peter, 1 and 5 to 7. In short, he is born out of water and spirit, and has the spirit of Christ, his brother, or the spirit of adoption, whereby

he cryeth Abba Father ; and this spirit itself beareth witness with his spirit, that he is a child of God, Rom. 8, and 15 to 16; wherefore he is also an heir of God, and a joint heir with Christ, verse 17; and knoweth that if his earthly house of this tabernacle were dissolved, that he has a building of God, an house not made with hands, eternal in the heavens, 2 Corinth. 5 and 1: And that he has passed from death unto life, because he loveth the brethren, 1 John, 3 and 14—Yea, he knoweth that he is of God, and that the whole world lieth in wickedness, and that the Son of God is come, and has given him an understanding, that he may know him that is true ; and he is him that is true, even in his son Jesus Christ, 1 John, 5 and 19 to 20. Finally, he has put on the whole armour of God, that he may be able to withstand in the evil day, and having done all, to stand, and therefore stands, having his loins girt about him with truth, and having a breast-plate of righteousness, and his feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith he shall be able to quench all the fiery darts of the wicked, and taking the helmet of salvation, and the sword of the spirit, which is the word of God, and prayeth always with all prayer and supplication in the spirit and watching thereunto, with all experience and supplication for all saints, Ephe. 6, and 13 to 18. And with this armour of God he has fought a good fight : he has brought his course a great way : he has kept the faith : henceforth there is laid up for him a crown of righteousness ; which the Lord, the righteous judge shall give him at that day : and not to him only, but unto all them also that love his appearing, 2 Epistle to Timo. 4 and 7 to 8: wherefore, whether he live, he liveth unto the Lord ; and whether he die, he dieth unto the Lord ; therefore whether he live or die, he is the Lord's, Rom. 14 and 8.

I will now leave off writing of the young man in Christ, where the New Creature is strong, and has overcome the wicked one, and write yet a little about the perfect man, who has reached the measure of the stature of the fullness of Christ, Ephe. 4 and 13.

Here I presume, many will say, thou hast already described a state of perfection not attainable by any man, why wilt thou say

yet more? To which I say, that we should make such a state our constant aim; and be running towards it continually, with full purpose of heart, whereby we should certainly get ahead much further, than by standing still, discouraged; for the whole matter has its origin in God, who can work in us both to will and to do of his good pleasure: for nothing is impossible with him.

As to the possibility of the Christian arriving at such state, wherein he can keep one of the hardest commandments of Christ, namely, love your enemies, I refer the reader to the case of Stephen: for who can suppose that he did not love his enemies when he kneeled down, and cried with a loud voice, "Lord, lay not this sin their their charge." Again, who can suppose that the apostles did not love their enemies, when they being reviled, blessed—and being persecuted, suffered it, 1 Corinth. 4 and 12; and done all in their power for the good of those that persecuted them, that they might also be partakers of the life which is from God. It will not do to plead too great a degree of ignorance, for if we have not yet learned the plain duties of a Christian, we are not yet grown up unto young men in Christ, for knowledge is wherein the Christian grows as much as in any thing: neither will it do to plead too much weakness, for the young man in Christ is strong, and the word of God abideth in him, and he has overcome the wicked one, 1 John, 2 and 14: and if such a state is not already reached, then is all boasting of perfection vain; and we had much better consider ourselves as behind the mark, and lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking into Jesus, the author and finisher of our faith, Heb. 12, and 1 to 2.

Now, a little more of that state of perfection wherein the New Creature has reached the measure of the stature of the fulness of Christ; and this is the state wherein man is not only willing to do as well as he knoweth, and hath overcome all known sins and sinful lusts, or hath crucified the flesh with its lusts and desires; but is also perfect in knowledge, of which St. Paul speaks, saying: "He that descended is the same also that ascended up far above all heavens, that he might fill all things." And he gave some, apostles; and some, prophets; and some, evangelists; and

some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, Ephe. 4, and 10 to 14. Now Paul doth not speak of this as already existing, but as a thing of hope or desire : for before Christians can get into unity of faith, and of the knowledge of the son of God, they must be perfect in knowledge ; sincerity alone, though very commendable, can never do it, for I verily believe and know, that the sincere have not yet all come to unity of faith, and of the knowledge of the son of God : but if with all the sincere, knowledge was perfect, how natural it would be for them to be of one faith and knowledge of the son of God : and this should lead us to have charity and toleration, one for the other, as one perfect in knowledge. Paul did not even consider himself, for he saith, 1 Corinth. 13 and 9: "For we know in part, and prophesy in part." Here Paul speaks in the plural, saying, "we know in part," evidently including himself. But though neither Paul, nor other believers, had arrived at a state of perfection in knowledge ; nevertheless, the apostles pointed and exhorted them to such a state, saying : "Being of the same mind, one toward another," Rom. 12 and 16. Again, "Be ye all of one mind," 1 Peter 3 and 8.—Again, "Brethren, be not children in understanding ; howbeit, in malice be ye children, but in understanding be men, 1 Corinth. 14 and 20. Now after Paul says, we know in part, and we prophesy in part, he adds : "But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I thought as a child ; but when I became a man, I put away childish things." With this he would say, when we once come to perfection, we shall put away that which is in part ; for now we see through a glass, darkly ; but then face to face. Now I know in part ; but then shall I know even as also I am known. Here it is undeniable, that Paul did not yet consider himself perfect in knowledge, and that he places perfect knowledge in another state of existence, where God's children shall see him face to face, and shall know even as also they are known.

Paul also speaks of a perfection which he had not yet in possession, Phil. 3 and 10, &c.: saying that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death. If by any means I might attain unto the resurrection of the dead, not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Here Paul certainly speaks of a perfection which he himself had not yet in possession, and as appears from the connection of his words, could not possess, until he was made conformable unto the death of Christ, that he might attain unto the resurrection from the dead. In other particulars, namely, in faithfulness in the performance of every known duty, and complete self-denial of all things sinful, and in that he was ready and willing to suffer stripes and imprisonment, and to offer up his body to the glory of Christ. Paul was a perfect man, and considers himself such, saying further: "Let us therefore, as many as are perfect, be thus minded." How minded? Answer? To count all things but loss for the excellency of the knowledge of Christ Jesus, their Lord, and for him to suffer the loss of all things, even life, rather than disobey or deny, and thus to press forward for the heavenly prize. This is a glimpse of the perfection whereof he speaks as already received. On the other hand, that perfection which he looked for once to enjoy, or what he expected by the change and practice of his religion, he had not yet in his possession, neither did he expect it, until he was made conformable unto the death of Christ, and had attained to the resurrection of the dead. It appears then, that perfection in knowledge, and the perfect possession of all blessings which come through Christ, belonged in another time, that that wherein the apostles lived, and has surely not belonged in any time since, neither in our time, for Christians are yet as little of one mind as ever, and consequently imperfection is yet among them; there-

fore the perfect man, who has grown up into the measure of the stature of the fullness of Christ, Ephe. 4 and 13, belongs yet into another time, or into the heavens themselves, where the pure in heart may at last see God, Math. 5 and 8: as John also says—Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is, 1 John, 3 and 2.—Here John sets forth two things, which are further serviceable to me to describe the state of perfect regeneration, both in soul and body. First—the children of God shall be like God. Secondly—they shall see him as he is, “they shall see God.” And of both these, David also speaks, in the 17th Psalm, verse 15, saying: As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Man was originally made in the image of God, and this image the first Adam, or man, lost by transgression—wherefore, as by man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, Rom. 5 and 12.—Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life, Rom. 5 and 18. From these two verses I understand Paul, that death came upon all men by Adam, and the resurrection from the dead by Christ, and this he shows yet more clearly, 1 Corinth. 15 and 20 to 22, saying: But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall be made alive: and the believer in Christ shall rise, having his vile body changed and fashioned like unto the glorious body of Christ, Phil. 3 and 21. Of this change or regeneration of the body, Paul speaks pretty largely in the already named 15th chapter of his first epistle to the Corinthians, of which I will only notice that which seems to me the most important, namely: It is sown a natural body: it is raised a spiritual body, verse 44. That is, the body is sown or buried into the earth a natural body, and shall rise a spiritual body. The first man is of the earth earthly: the second man is the Lord from

heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. It would be folly to conclude here that this image of the heavenly man, or Christ, in which all true believers shall once appear, consists alone in a likeness of spirit; for Paul speaks of the resurrection of the body, and that in a changed state, fashioned like unto the glorious body of Christ. And further to establish this sort of doctrine, he says: Flesh and blood cannot inherit the kingdom of God. That is, we may not enter into the heavens with a body like unto that we now are in, but must be changed, as Paul further says: Behold I tell you a mystery; we shall not all sleep, but we shall all be changed. An insurmountable proof that man cannot enter heaven in a body like he here inhabits; but in a spiritual and changed body like unto the glorious body of Christ. And of the majesty of Christ, Peter speaks, 1 Peter, 1 and 16 to 18. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount. Herewith, Peter no doubt has reference to the transfiguration of Christ, at which he was present, as we may learn, Math. 17 and 1. And after six days, Jesus took Peter, James and John, his brother, and bringeth them up into a high mountain, apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. Or as Mark says, 9 and 3: Exceeding white as snow; so as no fuller on earth can white them. Here Jesus Christ made his appearance in his truly heavenly form, in which he will once appear; for we see that it corresponds with his majestic appearance unto St. John in the island of Patmos, Rev. 1 and 13 and 14. John saw one in the midst of the seven candlesticks, like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden

girdle. His head and his hairs were white like wool, as white as snow; and his eyes were like a flame of fire; and his feet like unto fine brass, as if they burned in a furnace. Now all the members of Christ shall once be like unto this transfigured Jesus Christ, which I think I have sufficiently shown, and with him be incorruptible, as we may read of the children of the resurrection, Luke 20 and 25. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are children of God, being the children of the resurrection. Here we see among other things, that they cannot die, and this agreeth with Paul, saying: This corruptible must put on incorruption, and this mortal must put on immortality, 1 Corinth. 15 and 53. Thus we see that the children of God after their resurrection, shall be like unto the angels and Christ, who is the brightness of the glory of God, and the express image of his person, Heb. 1 and 3; wherefore, as John says: We shall be like him (meaning God), 1 John, 3 and 2. The children of God therfore shall once be like him and see him as he is, 1 John, 3 and 2: wherewith Paul agrees, saying: Now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as I also am known. And here is the perfect man, who is grown up into the measure of the stature of the fulness of Christ.

Now, my friend, who reads this, whoever thou art, behold the glory that is set before thee. Wilt thou not now be persuaded to lay aside every weight (which may impede thy movement) and the sin which doth so easily beset thee, and to run with patience the race that is set before thee, looking to Jesus, the author and finisher of thy faith: who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. 12, and 1 to 2. Now if thou follow him faithfully in regeneration, thou mayest set down with him, and be an heir of God, and joint heir with Christ; and thus raised to perfect glory, and holiness forever. Which may the Lord grant, to be both my, and thy happy lot.

I should here have closed, were it not that some raise a doctrine which I think is not justifiable, from the second declaration of our Saviour to Nicodemus, which reads as follows: Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. Now I am persuaded that the first declaration included the whole, and that the second is only explanatory of the first. Now to proceed—Nicodemus, a ruler among the Jews, came to Jesus by night, and addressed him in the following words: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou dost, except God be with him.—I believe that this Nicodemus came to Jesus with a sincere heart, truly believing that he was a teacher sent of God, and that this faith moved him to go to Jesus to ask him as a man of God, what he thought of the kingdom of the Messiah, or of Heaven. Now in order to strengthen his faith, the Saviour of the world did not wait for him to ask, but answered to his thoughts; for mark, Jesus answered and said unto him, when Nicodemus had not yet put a question to him; and he also spake unto him of the kingdom of God, saying: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—Nicodemus, who understood this literally, was astonished, saying, how can a man be born when he is old? &c. When Jesus further explained it unto him, saying: Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. “Born of water;” from this some do contend, that though a man be immersed into water, and thus born of water, and also of the spirit, he cannot enter into the kingdom of God. Let no man say, that I here say too much, for they say that Christ here means immersion: Now if he doth here teach immersion, then no man can enter into heaven without it, for understand, he says: Except a man be born of WATER, and of the spirit, he cannot enter into the kingdom of God. Mankind are too apt to draw Scripture to their own side. Now I think if we understand Christ here literally, we are yet too much like Nicodemus, and had better consider that the words of our Saviour are spirit, and they are life, John 6 and 63; for I cannot think that he here any more means natural

water, than he means his own real flesh and blood, John 6 and 54. But his doctrine, or the word of God, by which and the spirit, men are regenerated, as many as truly believe, in proof of which I will first advance some of what passed between our Saviour and the woman of Samaria. Jesus said unto her: If thou knowest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water. Now after talking a little more together, her faith seems to have commenced, and she did actually ask him for this water, though she had not yet a right understanding of it; and I think I can show satisfactorily, that Jesus gave it to her: and that in word, for by telling her all that she had done, she became convinced that he was a prophet, and as such she laid before him the disputed question, as to where men should worship. On which he taught her correct ideas of God, and of the place and manner of worshipping which caused the woman to say unto him: I know that Messiah cometh, which is called Christ; when he is come he will tell us all things. Jesus said unto her, I that speak unto thee am he, John 4, and 25 to 26. Now the words of our Saviour were the living water, which he gave her, of which and the spirit, she was born again, no doubt, and many more of the Samaritans, for we find that she asked them to come and see a man who had told her all that she had done, saying: Is not this the Christ? Now as we find, that by the words of the woman, and of Jesus, many of the Samaritans believed on him. Is there not every reason to conclude that her faith was fully established, and she was born again out of water and spirit. For all are children of God by faith in Christ Jesus, Galla. 3 and 26—and thus we see that the water he gave her, consisted of words by which she believ'd. Again, Christ says, John 7, and 38 to 39: He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.—But thus spake he of the spirit, which they that believe on him, should receive. Here in this place we see clearly, by the explanation which John gives, that by the living water is meant the spirit of true believers. Now this spirit is not to remain still and quiet in the true believer, but to flow as a river from his

belly. Now we know that the spirit that is in man, proceedeth forth from his mouth in words or from his body in actions: and so it is with him that has the spirit of God, by faith in Jesus, it will be flowing from his body in wholesome words and actions, and if he is called to be a preacher, it will flow from his belly in words, by the way of the mouth, like rivers of living water, giving life to all that truly believe. And thus it flows again and again, and the fountain is not exhausted, for it is inexhaustible. Moreover, Paul says, Ephe. 5, and 25 to 26: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: certainly this comes very near calling the word water, for the washing was by the word, which is indeed of a cleansing nature, as we read John 15 and 3. Now ye are clean through the word of which I have spoken to you. Again, Isa. compares the knowledge of the Lord unto water, saying: The earth shall be full of the knowledge of the Lord, as the water covereth the sea, Isaiah 11 and 9. And now comes the knowledge of the Lord? Truly, man has not enough in and of himself whereby to know God and his holy will sufficiently; wherefore this must be given him by revelation from God, and if it is given him without means, as some contend it is, still it is by word, for without words, though they only exist in thought, there cannot many ideas come together: and where there are not many ideas, there cannot be much knowledge. Now we know that it is the way of God to enlighten man by means of a word that may be heard, and this flows from the spirit of God. For holy men of God spake as they were moved by the Holy Ghost, 2 Peter, 1 and 21; and is therefore one with the spirit, though it is not exactly the spirit, and therefore has life and power. It pricked men to the heart, and doth yet. The word of God is quick and powerful, and sharper than any two-edged sword, Heb. 4 and 12. Again, is not my word like a fire? And like a hammer that breaketh the rock in pieces, Jerem. 23 and 29. Moreover the Lord promised to pour water upon him that is thirsty, and floods upon the dry ground, Isaiah 44 and 3. Again, I give water in the wilderness, and rivers in the desert, to give

drink to my people, my chosen, Isa. 43 and 20. Again: for in the wilderness shall waters break out and streams in the desert, the parched ground shall become a pool, and the thirsty land springs of water, Isa. 35, and 6 to 7. Again: and it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: In summer and in winter, Zach. 14 and 8. Now what else may we understand by this promised water, but the word of the spirit of God, whereby the spirit was also promised, as we see Isa. 44 and 3. I will pour my spirit upon thy seed, and my blessings upon thine offspring: And this promise of the pouring out of the spirit of God is made unto all flesh, Joel 2 and 28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and daughters shall prophecy, &c. Wherefore I think we may, without danger of misrepresenting the word of God, understand the Gospel of our Lord and Saviour Jesus Christ, by the water which Ezekiel saw running from under the threshold of the sanctuary eastward, which after having ran a thousand cubits, were ankle deep, and at two thousand, knee deep, and at three thousand, to the loins, and at four thousand was a river that could not be passed; and this water passed on, as we see, having a healing nature, verse 8. Then said he unto me, these waters issue out toward the east country, and go down into the desert, and go down into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it, from En-gedi even unto En-eglaim. There shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof shall not be healed; they shall be given to salt, Eze. 47. What a beautiful description of the Gospel of our Lord and

Saviour Jesus Christ, and its place of beginning, its rapid spread and its healing nature.

Now we know that the Gospel commenced in Judea, and at Jerusalem, for said Jesus: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Now if this is once granted, that we may by any expression in God's word, understand by the word water, the word of God, or the Gospel of our Saviour Jesus Christ, which I think I have shown, we may and ought then; there is no more any necessity for understanding him literally, "of water and of the spirit," but spiritually, of word and of the spirit—which I think I sufficiently showed in the second part of this work, to be the two all sufficient means of man's regeneration. Now the promise of God, by Joel to pour out his spirit upon all flesh, according to Peter, Acts 2 and 17 was fulfilled on the great day of Pentecost. For here the apostles were all with one accord, in one place, Acts 2 and 1. And suddenly there came a sound from heaven, as of a rushing mighty wind, and filled the whole house where they were sitting: And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. Here we see that it was not a silent spirit, for they began to speak, and that with other tongues, as the spirit gave them utterance. Now here they, or the Lord through them, poured out the pure water, the doctrine of the spirit, and that in such a manner, that all who were present could understand it; and it was also at a very advantageous time and place, it being at Jerusalem, a populous city, and on the day of Pentecost, when the Jews from all countries wher they were scattered, and of all tongues were present: And as we see, when it was noised abroad what happened to the apostles, the multitude came together, so that this small pouring out of the word of the spirit, and the miracles which happened thereby, might soon be carried far and wide, as a preparing means for the living waters, Zach. 14 and

8, of Gospel truth, or the doctrine of the spirit, which the Lord afterwards poured out through the Apostles and other of his servants, upon all people, without making any more distinction between Jews and Gentiles. And mark, this marvelous spirit did not instruct all who were present without means, but by the means of the words of the apostle Peter, which gives another strong ground for believing that we should understand by the promised water, the Gospel of Jesus Christ. The apostles were now clothed with power from on high; and when Peter had explained the whole matter, or had poured out the living water of Gospel truth. It was as the fire of the goldsmith, or as the soap of the washerwoman. It had a purifying nature; they were pricked to the heart, and said unto Peter, and unto the rest of the apostles, men and brethren, what shall we do? Here we see that it was the doctrine of the spirit which pierced and enlightened them. And we also see, that while Peter poured out the living water, the word of the spirit upon Cornelius, and those who had assembled at his house, that the Holy Ghost fell on all them that heard the word while he was yet speaking, Acts 10 and 44. But here faith also co-operated; and this Paul says, comes by hearing, and hearing by the word of God, Rom. 10 and 17. And then the promised spirit by faith, as Paul says, Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith, Galla. 3, and 13 to 14. How clearly we here see the order. The spirit qualifies certain men to preach the word, which they pour out as living water over all people without distinction or exception. Those now among all nations who believe from their hearts, receive also the promised spirit through faith; and thus man is born of water and of the spirit, or of the word and of the spirit, and that through faith. And here for the first time in man's life, baptism becomes the duty of the babe in Christ; and was universally received in the days of the apostles, when both men and women came to be believers, whereby

they openly confessed Christ before men, and came to him, and held themselves to his flock, in open day, and not only by night like this Nicodemus. I say again, baptism only then becomes the duty of man when regeneration has actually commenced, or man is already a babe in Christ; and is therefore not regeneration itself, as would be the case if we should understand our Saviour to mean baptism, when he says—"Of water and of the spirit." Our Saviour explained the matter still further to Nicodemus, saying: That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit; as though he would say, ye must be born of the spirit of God, receive a spiritual sight, yea, be born spirit of spirit, and be changed from carnal minded to spiritual minded men, and thus be made New Creatures, or ye cannot enter into the kingdom of God, either in this world, or in that which is to come; for this change is in itself the entrance into the Kingdom of God.

After having read this little book, perhaps some will say, thy book is very rigorous, and a poor comforter. As to its being rigorous, I say my sincere aim was to make it just as much so as the holy word of God is in itself, when fairly brought together, and no more; that no man through me might be deceived, but rather brought unto the way of life. As to its being a poor comforter, I think it is not altogether such, for I have allowed thee, that if thou hast faith and the will to do that which is truly good, that thou art born of God, though yet but a babe in Christ. I have also shown thee how thou mayest grow. Use therefore the means, and he who has commenced in you the good work, shall also finish it; and if you have no faith at all, then you want no comfort. And surely, if you have not yet the will to do the good, and to leave the evil, and thus go on wilfully in sin, you ought not to wish for a comforter while going on in this way. And he who does comfort you while in this way, without conditions of repentance and amendment of life, doth what I should awful fear to do. In conclusion, I would yet only say, that the work is principally a work of God; and I am so fully convinced of his perfect righteousness and love to man, that I can

go to bed and sleep easy on this account—If I have only done as well as he has given me power to do.

May God in his infinite goodness make this book a true blessing to every one that reads it. AMEN.

O God, whose actions heaven approves,
Thou art the Father still;
Of all whom thy own spirit moves,
To do thy holy will.

By means of thy most holy word,
When faith in man it bade;
And of thy spirit's own accord,
Anew thou hast him made.

The power in deed was not in man
To create himself anew;
None but Almighty power can,
Suffice this work to do.

Go on O Lord in thine own way,
And multiply thy seed;
Till all thy new creation may,
Experience indeed.

And as the will by faith we have,
Thy holy will to do;
O do thou us from evil save,
And work in us "to do."

That we no longer babes may be,
In Christ our living head;
But stronger days in him may see,
And in his footsteps treat.

And overcome the evil one,
To be no more his slave;
And then the prize is nearly won,
When Christ from sin us saves.

O grant us then a faithfulness,
T' endure unto the end;
That we may prove all thy fulness,
Ourselves to thee commend.

That when this mortal clay of ours,
 Its animation give;
 To thee, by thy Almighty power,
 Make us again to live.

And rise in the image of Christ,
 To see thee face to face;
 And thus be like our Saviour Christ,
 In his most holy place.

To die no more like Christ our king,
 Who's conquer'd death for all;
 But everlasting praises sing,
 To our Redeeming All.

In the possession of the author is a book with the following title, "Abraham Godshalk's Pocket Book For Memorandums," containing a number of writings, mostly in German, by the Original owner and his son, Samuel. The book must have been the property of Samuel Godshalk for some time, who wrote the following in the same:

March the 17, 1864. This book of my father came in my hands. It was in the hands of John Gross after the death of my father, and after his death, at the moving of my daughter Anna, his widow, gave it to me as a present. I esteem it very much, it once being my beloved father's memorandum.

S. GODSHALK.

Abraham Godshalk's Pocket Book for Memorandums,
 February 16, 1837.

(In German) :—

Abraham Gottschall, his book, 1837.

(A Prayer) :—

O thou gracious, merciful God, loving heavenly Father, thou who hast shown and given proof of thy love towards us in such abundant measure, and who hast not only worked within us the desire and inclination to be gathered here to-day but also (as on former occasions) hast permitted thy Word to be read to us

in which is the revelation of thy holy will to us: for this proof of thy love we thank and praise Thee from the deep of our hearts. Gladly do we confess our sin in that, though we are so frequently admonished to do thy will, we are indifferent in the matter of our obedience thereto. O God, forgive us for the sake of thy Beloved Son, Jesus Christ. We also beseech Thee, loving and merciful Father, to cause the word which we have heard, to be life and power within us as well as to make us fruitful unto good works; yea, that it may produce such fruits as will last into eternity. May thy word not only make us new creatures, thoroughly changing us so that we shall again bear thy image in our hearts, but may we through it also measure up to the stature of the fullness of Christ. May thy word also be like a mirror standing before the eyes of our hearts and like water in which to bathe our souls so that we may be cleansed of all evil. May thy word also go through our souls so that we may be heavenly-minded and not earthly, and that we may have the fire of holy love burn in our hearts. And may it make us truly humble in heart and cause us to be full of love and sympathy to our fellowmen. Grant also that thy word may be unto us the bread of life, strengthening and nourishing us. Make it unto us the armor of God with which to withstand all the fiery darts of the evil one.

We offer special petition to-day for the youth with which thou hast blessed our land. Give unto them the Holy Spirit and a true and living faith in the power of thy word, so that they may all be formed into a church which shall be a light in the world and salt of the earth, and that all may finally have eternal life.

Do thou also heal the sick, but, if thou in thy wisdom wilt not restore them to physical health, use their sickness to the end that they may have health of soul. With them bless all who are downcast and troubled, giving them one blessing after another so that they may rejoice in thy grace and praise thee for thy glory.

We also pray for those who bear rule in our country, this glorious America, the people of which enjoy liberty of conscience and of worshipping God according to the dictates of their con-

science. Bless these thy servants with wisdom and with the desire to glorify thee in their official life.

Grant that thy church which is without external weapons, may have the protection of the government so that she may fulfill her mission among the people, leading men who sit in the darkness of sin and unbelief into the light as it is in Christ Jesus. Lead us in the path of righteousness so that we may be no offence to them, cherishing fully the liberty which is guaranteed us. May this liberty be also the heritage of our children, and grant that none of these that bear rule may be eternally lost but that all may come into life, through Jesus Christ, thy beloved Son, to whom be praise and glory, now and in all eternity. Amen!

(Prayer for a Sick Person) :—

Merciful God! Gracious Father! Behold before Thee is prostrate a poor soul, who because of serious illness is incapacitated for the usual duties of life, and who is unable in himself to find relief. Therefore, we pray that thou mayest restore him to health as thou blessest the medicines and other agencies which are being employed to this end. Yea, we know that thou canst recover his health for him without the use of such visible means. It was thy good pleasure to lay him low with this sickness. Wilt thou not impart grace so that he may turn to thee in childlike faith and christian resignation and with upright heart to say, "My God and Father, thy will be done!" Grant him the fulness of faith so that he may bear this affliction without complaint and rebellion of spirit, since thou hadst given him many days of health, in the remembrance of which these days of sickness are not to be considered. I know, our Father, thou art loving and gracious, so that thou wilt not lay any heavier burden on this poor soul than he is able to bear. We cling to thy word which says, "God is faithful who will not permit any of us to be tempted (tried) above that we are able, but will also with temptation (trial) prepare a way of escape. Grant that this sickness may be like a fire to cleanse his heart of all that is evil; a Repentance

Call that shall call his sin to mind so that he may sincerely repent thereof; a Prayer-Call, calling him to prayer for the forgiveness of sins and the sanctification of the flesh and spirit. May this sickness be a voice saying to him, Set thine house in order; consider the fact of thy death and of the grave; prepare thyself for eternity. Help him to understand that preparedness for death will not bring the Death Angel any sooner. Work that in him which will make him a fit inhabitant of the Heavenly home and help him to see that the sufferings of this present world work in the believer a more exceeding and eternal weight of glory. Teach him the value of spiritual quietness and of waiting on the Lord. And may he never doubt thy love and the wisdom of all thy dealings with him. Do thou then minister to him according to his needs and as will promote his spiritual well-being, and forgive us all our sins for the sake of thy beloved Son, who has taught us to pray, "Our Father, etc." Amen!

(Sermon Sketches) :—

Romans 3:28.—"Therefore we conclude that a man is justified without the deeds of the law."

- I. How man is *not* justified before God.
- II. How a man *is* justified through faith.

Paul's introduction to this Scripture is partially given in chapter 1:16: "For I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation unto every one that believeth"; and further in verse 17 he says, "For therein is the righteousness of God revealed from *faith to faith*: as it is written the *just shall live by faith*."

The Apostle goes further and shows that it has been revealed to all men that there is a God, "for the invisible things of him . . . are clearly seen." Following this he shows that all men are sinners, "because that, when they knew God, they glorified him not as God."

Paul then turns his thought to the Jews who he shows had a

great advantage over the Gentiles, but, nevertheless, they were also under sin.

And now let us consider HOW A MAN IS NOT JUSTIFIED BEFORE GOD—not by the deeds of the law, “for by the deeds of the law is no flesh justified in his sight.”

(The sketch was evidently not finished, for treatment of main division, “II” is not given.)

Sirach 26: 1.—“Blessed is the man that hath a virtuous wife, for the number of his days shall be double.”

1. Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

2. An economical wife is her husband’s joy and makes him spend his days in peace.

3. A virtuous wife is a priceless gift and is given him who fears God.

4. Be he wise or poor, such a wife is his joy and comfort.

5. God instituted marriage and blesses it.

Galatians 6: 15.—“For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but a new creature.”

Several related passages:—

1 Cor. 7: 18, 19.—“Is any man called being circumcised let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.”

Col. 2: 11.—“In whom ye also are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ.”

We are the circumcision that serve God in the Spirit and depend not on the flesh.

Deu. 10: 16.—“Circumcise therefore the foreskin of your heart and be no more stiffnecked.”

Deu. 30: 16.—“...I command thee this day to love the Lord thy God, to walk in his ways and to do his commandments and his statutes and his judgments, that thou mayest live and multiply.”

(Bible Readings) :—

The Divinity of Jesus Christ.

Phil. 2: 5, 6.—“Let this mind be in you which was also in Christ Jesus, who being in the *form of God thought it not robbery to be equal with God.*”

Col. 1: 15-19.—“Who is the *image of the invisible God*, the first-born of every creature;

For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by him and for him;

And he is before all things and by Him all things consist.

And he is the *head of the body, the church*; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

For it pleased the Father that *in Him should all fulness dwell.*”

Eph. 3:9.—“...God...who created all things in *by Jesus Christ.*”

Rom. 9: 5.—“Christ came, who is *over all, God blessed forever.*”

Heb. 1: 1, 2.—“God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these latter days spoken unto us *by his Son*, whom he hath appointed heir of all things, *by whom he also created the worlds.*”

Heb. 3:4.—“For this man was counted worthy of more glory than Moses inasmuch as that he that *hath builded a house, hath more honor than the house.*”

John 1: 1, 3.—“In the *beginning* was the *Word* and the Word was with God and the word *was God.*”

All things were made by him and without was not anything made that was made.”

(Prayer, written possibly during the War of 1812 or Civil War) :

May the light which guided the Fathers, through the operations of the Holy Spirit (in their hearts), be shed abroad in our hearts,

diffusing therein heavenly light and wisdom, causing us to become faithful workers in God's vineyard in these troubrous times, when it is necessary to apply ourselves with all earnestness and diligence to the work of the Kingdom. Increase our faith and keep us and our congregation upright in these perilous times, from war and strife and times of trial. Amen!

(Various Writings) :—

The Original.

Ach, Gott, wo soll ich fliehen hin
In der betrübten Zeit?
Ach, ändre doch mein Herz und
Sinn,
Noch in der Gnaden Zeit;
Damit ich kann vor Gott bestehen
An yenem grosen Tag.
Wann alles, alles wird vergehen
Und nicht mehr bleiben mag.

Ach, Herr, verleih mir deine Gnad,
Hilf das ich wachend steh;
Führ mich all 'zeit auf rechten
Pfad
Das ich bereit mag stehen,
Wenn ich einst anser dieser Zeit
mus gehen,
An meinem letzten Tag;
Das ich bereit und fertig steh,
Stets bei dir bleiben mag.

So mag mein Leib dann in der
Gruft,
Zu Staub und Asche gehien;
An yenem Tag wenn Yesus ruft
Wird er wieder auferstehen;
Und werde Gott im Lichte schauen,
In Zion gehen ein,
Wo Zions Stadt mit Gold gebauet,
Und gülden Gassen seyn.

English Equivalent.

O Lord, whither shall I flee in
this troubled time? Change my
heart and mind while the day of
grace is here, so that I may stand
in the judgment in the day when
all things shall have passed away.

O Lord, grant me thy grace and
help me to stand watchful. Lead
me always in right paths so that I
may never be unprepared when the
hour of my death comes, that I
may then be ready and prepared
and be with Thee forever.

Though my body will, in the
grave, return to dust and ashes, it
will rise again at the call of Jesus,
and shall see God and make en-
trance into Zion, the city built of
gold and having golden streets.

Dort werd ich schauen immerdar
Den Glanz der Herrlichkeit,
Die Himmelsstadt wie Sonnen
klahr,
Die Yesus selbst beleucht;
Wo ewig Freud und Wonn' wird
seyn,
Kein Hitz' und Sonn mehr sticht,
Kein Leid und Trübsal wird mehr
sein,
Alle Thränen abgewischt.

There will I see forever the radiance of the Divine glory, the Heavenly city of which Jesus is the light. There dwell eternal joy and happiness, neither rest upon the inhabitants neither the heat of the sun nor the burden of pain and tribulation and all tears are washed away from their eyes.

NEED OF DEPENDENCE ON GOD.

BY ABRAHAM GOTTSCHALL (?)

The Sabbath morning in which we poor, feeble mortals can truly say, "Thus far the Lord has brought us on," and with a great deal of propriety think (of the goodness of God), and follow the choirs and sing. Safely through another week God has brought us on our way. If we poor, feeble creatures humble ourselves and pause to think of the greatness and goodness of the infinite and good Jehovah, we would certainly praise and bless Him more daily; but the lusts of this world and idolatry have the tendency of leading far astray, and if we adhere to these worldly things, we will sink into ruin. Positively sorry we will be when the day of judgment appears. Let us think and view ourselves and see what we are. We are poor dying creatures and have a never-dying soul within us and we should strive day and night to save the immortal soul.

RECOLLECTIONS—BEFORE AND AFTER THE CIVIL WAR.

In the year 1855 the author attended a debating society at Hartsville, Bucks Co., Pa., where the question—*Resolved*, That the signs of the times indicated the downfall of the Union, was

discussed. The argument, as presented by General Davis, father of Watts Hart Davis, of Doylestown, Pa., was that the great M. E. Church had split on the slavery question and that it would finally drift into politics, which it did, and while it was making strenuous efforts to settle this vast question, Henry Clay came forward with his famous Missouri Compromise in 1820, which was to have settled the question of slavery in all territory acquired either by conquest or purchase.

Little did the nation then think that within the next few years this compromise should be set aside and be replaced by another law that would be attended by cold and bloody murder. Such was the outcome of the Kansas-Nebraska bill, advocated by Stephen A. Douglass (the Little Giant), better known as "Squatter Sovereignty," a law giving the people the right to decide for themselves whether or not a state should be free or slave. (If the law-making bodies of to-day would give the people the privilege of deciding questions for themselves, we would call it Local Option.)

The Kansas-Nebraska bill no doubt was the direct cause of the famous John Brown Raid, which possibly was one of the causes which hastened on the Civil War.

Far in advance of the thought of the North regarding the real purpose of the war was the opinion of the slaves, who looked upon the coming south of the Union soldier with no other thought but that their direct mission was their emancipation, and in order that the entire slave body might be informed as to the progress, they had a system of communication established from one plantation to another. Many people even of to-day are ignorant of the real purpose of the war prior to September 23, 1862, when Lincoln offered his famous Emancipation Proclamation, which went into effect January 1, 1863. Up to this time the purpose of the war was to put down rebellion and bring back the seceded States.

Another question of vital importance, but not clearly defined in history was the fact that both England and France looked upon this Civil conflict with an evil eye. England owning Canada, kept its eager eye on the north, while Napoleon III, through the

avenue of Mexico, looked upon the south with no other thought but that of acquisition.

It is no easy matter to decide what consequences would have followed had the South been successful in its efforts. The American people surely had no idea of giving up a heritage bought with blood without a great effort put forth to prevent such a catastrophe, and it is the prayer of the author that such may never come to pass.

ABRAHAM GODSHALK.

Samuel Godshalk's Writings

THE SERVICE OF OLD AGE.

(Translated from the German by A. E. Hangen.)

Was kann Mann thun zu Gottes
ehre
Wen Mann darf sich nicht üben
mehr?
In Gottes Wort frei offenbar,
Dasselbe ist doch Sonnenklahr.

Im Dichten wen Mann so geführ't
Und vom den Geist wird so ge-
rühr't.
Zu loben Gott im vollen Licht.
Er wird das haben gleichgewicht.

Mit Singen, Beten und Lösen;
So wird er bei Gott genesen;
Bei denen die Gottselig sind,
Und auch dabei ein Gotteskind.

Im Einhalt, wenn es so gethan,
So hört Gott, Wohlgefallen d'ran,
Und wird uns an der Seite Stehen
Bis wir vereint in Himmel gehen.

Zu loben mit der dichter Schaar,
Mit allen Seligen sogar.
Ya, stehen vor Gott immerfort,
Mit unserem Yesu immerdort.

So schreib ich nur ein kurz Gedicht
Und komm vor Gottes Angesicht.
Zu loben Ihn von Herz und Mund!
Ach wär es so zu aller Stund!

What is there for a man to do
to the glory of God when he is di-
vested of his physical strength?
The answer is clearly given in the
Word of God.

He may turn his attention to the
writing of some poetry—when so
ordered of God—that shall mag-
nify the name of his God.

(Also) with Singing, Prayer and
Reading (of God's Word)—doing
this he will find soul-health.

Whatever of this kind be done
in the proper spirit will meet with
God's approval, and he will be with
us to the end.

To praise Him in company with
that multitude that gives God
ascriptions of power; yea, to stand
before God continually with Jesus
Christ.

I have written a brief poem; and
now I come into God's presence to
praise Him with Heart and Voice;
and this I would do continually.

(Translated from the German by A. E. Hangen.)

Nie wollt ich ein Theil haben
Eine Heirath zu verhindern;
Las ein yeglicher sich d'rin laben
Und sein Glück nicht verhindern.
Wenn er in dem Herrn ist,
Braucht er kein Augenlüst.

I never want to have any part
in the effort to prevent a marriage.
Let each one enjoy the benefit of
such a state and no effort should
be made which may result in limit-
ing another's good fortune. He
who is in the Lord is not guilty
of lust of the eye.

Gibt euch Gottes Wille über
Und löscht nicht des Himmels
Licht;
Gott hat euch doch viel lieber
Wenn ihr ihm nicht widerspricht.
Reiszt des Satans List entzwei,
So wird ihr dann bleiben frei,
So wird Gott euch halten treu.

Consecrate yourselves to the will
of God and do not extinguish the
light of Heaven. You will be
much more precious in the sight
of God if you will not rebel against
him. Destroy the works of the
devil in you and your moral liberty
will be preserved and you will
prove faithful.

Gott ist der rechte Helfer vom
Himmel und auf der Erd,
Der alles also fügen kann,
Das es von dem Ersten wird.
Frei und los in Zeit der Gnaden
Mus das alles wohl gerathen.

Amen.

God is the very present help from
Heaven and upon the earth. He
so adjusts all things that it is of
primary value(?) Unhindered He
works in this day of grace to the
highest interests of His kingdom.

Amen.

Lehre meine Kinder eben
Was es zu bedeuten hat
Dem lieben Heiland anzustehen,
Der doch alles für sie that,
Das in seim Vermögen war,
Bis daher, von Yahr zu Yahr.

Teach my children the great im-
portance of pleasing Christ (in
their life) who from day to day,
until now, has made every possible
provision for their salvation.

Liebreicher Vater schau herab,
Uns Hilf und Beistand leist,
Zu erwählen ein Mann mit Gab,
Mit Glauben Licht und Geist.

Loving Father, look on us and
grant us thy help in the choosing
of a man (pastor) who is gifted,
has faith and is filled with the
Spirit.

Zum Wohl der lieben Gemeinde,
Nach Gottes Wort getreu,
So wird Gottes Schutz und Segen
Ihn stets im Geist erneu'n.

Und segnen das geredte Wort.
Zum Nutz der Gläubigen;
Bei uns wie auch an yedem Ort,
Hilf, Rath und Trost geben.

Es ist von groser Wichtigkeit,
Ein Prediger zu sein,
Zu zeugen den Sünderhaften Leut,
Den Weg zur Seligkeit.

Zu weisen sie auf Yesum hin,
Recht buszfertig zu sein,
Zu glauben fest und treu auf Ihn:
Der machet solche rein.

Zu dem mus Geist und Leben sein,
Das mus erbeten sein,
Der Lehrer und die gans Gemein,
Im Glauben beten rein.

Das Jesus möchle mitwirken,
Nach seiner Verheisung,
Mit seinem Schutz will bedenken,
Im Geist zur Belebung.

Ein Wohlwunsch für die Gemeinde, die ich verlassen mus. Geschrieben im Yahr 1894.

Ach Gott und Vater steh uns bei,
Erhör unser flehen;
Hilf das wir aufrichting und treu,
Nach deiner Hilf sehnen.

So that the Congregation may prosper, he being faithful to the Word of God. Then will he have God as a refuge and as a blessing, and will be constantly renewed in Spirit by Him.

God will also bless the preached Word to the edification of the believers, so that we, no less than others, will have help and counsel given us.

The office of the minister is a most responsible one, teaching sinners the way of salvation.

To point them to Christ when they truly repent, and produce faith in Him who cleanses them from sin.

To this end Teacher (Pastor) and People must spend much time in prayer.

O that Christ may be in every effort to give life and refuge to his people, according to His promise!

Well-wishes for the Congregation which I am compelled to leave. Written in the year 1894 (year of death).

O God and Father, forsake us not; hear our prayer. Help us sincerely and constantly to look to Thee for help.

Ach Yesu deine Hülf verleih,
In dem Wichtigem Werk;
Schenk uns ein Lehrer fest und
treu
In Gottes Ackerwerk.

Schenk uns ein brafen, festen
Mann,
Der auch predigen kann.
Das es nach Gottes Wort gethan,
Nach der alt stäter Plan.

Gib Brüdern, Schwestern das sie
dann
Zu Gott für ihn beten,
Das er aufrichting reden kann,
Sein Amt treu vertreten.

Zum wohl der Ganzen Gemeinde,
Zum Wachsthum und Gedih'n
Dasz es nach Gottes wort gehe,
Aufrichtig, schön und fein.

Das die Gemeine recht blühen mag,
Vielfältig tragen Frucht,
Wachsen und beten allen Tag
Im Ernst, Fleis und Sehnsucht.

Der Herr des Friedens wird mit
uns sein
Nach seiner Verheisung,
Und Segen geben der Gemein
Zu ihrer Genesung.

Amen.

Der ich yetzt im 78 Yahrgang
bin. Gott verleihe mir deinen
reichen Segen.

S. GODSHALK.

O Christ, grant us thy help in this
responsible work. Give us a teacher
who will be steadfast and faithful
in God's vineyard.

Give us a faithful, steadfast man
who can so preach the Word of
God that all things may be done
according to the original plan (of
God).

Stir up prayer in the hearts of
the brethren in his behalf—that he
may preach a righteous Gospel and
otherwise be faithful to his mission,
to the end that the church
may grow and prosper in accordance
with the Word of God—cultivate a righteous character, seek
the beauty of holiness and develop
the graces of Jesus Christ.

Grant that the Church may become
fruitful, manyfold, as well as
to exercise herself in daily prayer,
earnest, diligent effort and a keen
desire after God.

The God of peace will be with
us according to His promise, blessing
the Church to her moral and
spiritual health.

Amen.

Who am now in my 78th year.
God grant me thy richest blessing.
S. GODSHALK.

HOW TO READ THE BIBLE.

Read the Bible with praying heart,
Then God in mercy He will bless,
So that our minds may have words to impart
And onward with our duties press.

The Bible read with fervent prayer
Will strengthen and increase our faith,
Christ is the enemy's slayer,
For thus the Holy Bible saith.

The Bible, if so read of men,
Will shed its rays of heavenly light,
And if we will, we all so can.
O! may the rays of Heaven shine bright.

Ponder o'er the Gospel truth
And love it more than earthly toys:
Yea, parents and lovely youths,
It brings to mind the heavenly joys.

To read God's truth we must, indeed,
The guidance of the Spirit heed;
For God's assistance we all do need
The sacred Bible right to read.

Thanks be to God for His great love,
Come of the father from above,
Love much more instant than a dove,
Father of mercies, full of love!

IN MEMORIAM FOR MOTHER.

The following was written by Rev. Samuel Godshalk at the time when his beloved wife was so suddenly taken away from him by the hand of death, she being found dead in bed with her infant child on her breast.

Kommt yetzt, Mitwanderer in Trübsal,
Mitwanderer durch dies Thränenthal,
Kommt stillt die Leiber, stillt,
Einweil vergesset Trübsal und
Leid,
Und schau't yenseit das Land ihr
seid,
Zu dem heiligen Berg, zu dem heiligen Berg.

All' die ihr seid betrübet sehr,
Mit mir trös't euch mit Gottes Lehr,
Komm't stärkt euch mit Glauben,
Schauet auf Gott der euch verwund't
Der euch helfet und macht gesund,
Wenn ihr Ihm trauet fest, Wenn
ihr trauet fest.

Der Heiland spricht ihr sollt Mich
sehen,
Und vor Gott Grosze und Kleine
gehen,
In Meinem Reiche schön,
Nach ausgesandter Leidenszeit
In höchst verklärter Herrlichkeit,
In ewiger Freud und Wonn', In
ewiger Freud' und Wonn'.

Und ihr auch, meine Kinderlein,
Die ihr mit mir betrübet sein
Ums liebe Mutterherz!
Ach, meine Gattin ist nicht mehr,
Ach, ach die Mutter ist nicht mehr,
Ach, Gott, ach, Welch ein Schmerz,
Ach, Gott, Ach, Welch ein
Schmerz.

Come, my partners in distress
and fellow-pilgrims in the valley
of tears, let us forget for awhile
our sorrows and look into the land
beyond, in which is the Holy
Mountain of our God.

Let us all comfort ourselves with
what Jesus teaches concerning the
value of sorrow. Let our faith
grow strong and look to Him,
who, while He wounds, helps and
maketh whole the soul of him that
trusts Him.

The Savior assures us of seeing
Him where small and great shall
meet, after we with Christian pa-
tience endured the trials of this
life, and there shall we be clothed
with spotless glory and unalloyed
joy.

And you, my children, that are
tearful for the absent Mother, be
comforted. O my wife, is no more
on earth, and what heart-pain I
must endure!

Die Mutter gieng uns all voran,
Wir aber müssen auch daran,
Und wissen nicht wie bald.
Wir müssen alle vors Gericht,
Ihr Kinder mein vergess't dies
nicht,
Und lebet Gott getreu, Und lebet
Gott getreu.

Ach, Ach, wer hätte das gedacht!
Der Herr der kam zur Mitternacht
Und nahm die Mutter bin;
Mann fand sie tod und unbewust,
Das Kindlein lag an ihrer Brust.
Ach, Gott, wie weh es thut, Ach,
Gott, wie weh es thut!

Doch, Kinder, was Gott lenkt und
thut,
Das mus uns dienen doch zum
Guth,
Wenn Gott wir lieben hier.
Der mutter Tod betrübt uns sehr.
Aber das Sterben glauben wir
War ewig ihr gewinn, War ewig
ihr gewinn.

Bald werden wir in Zion sein,
D'rüm Kinder, laszt uns munter
sein,
Wir wollen auch nach Zion Heim,
Ins ewige Vaterland—
Wo unsere liebe Freunde sein,
Um deren Tod wir hier gewein't
Am Sarge und am Grab', Am
Sarge um and Grab.

Kommt, Kinder, folget Yesu Lchr,
Und brauchet keine Gegenwehr
Des Feindes Lüst und Tick.
So wird der Heiland euch sein
Huld
Und lehren was ihr weiter sollt,
Durch Seinen Heil'gen Geist,
Durch Seinen Heil' gen Geist

Mother has preceded us, but we
too will die, how soon we do not
know. After that the judgment, O
my children, this do not forget!
Be faithful to God.

Death came without warning.
At the hour of midnight the Lord
called her and we found her dead
and unconscious, with the infant on
her breast. O God, how we must
suffer!

But children, what God does, will
work for good to them that love
Him. Mother's death causes deepest
sadness, but our loss is her gain.

Therefore, my children, let us rejoice—we too are on our way to Zion, the everlasting Father's Home, where they are for whom, both at their casket and grave, we weep such bitter tears.

Children, obey the word of Christ and do not take up the weapons of rebellion against God that Satan furnishes. Christ will be gracious to us and through His Holy Spirit reveal His will to us.

Wo Freunde sich mit 'nander
 Die wir hier liebten sehr,
 Mit ihnen Umgang hatten hier;
 Sarge und am Grab'.
 freuen,
 Und wünschen uns der Tod auch
 schier
 Um bei ihnen zu sein, Um bei ihnen
 zu sein.

O welche Freude wird da sein,
 Wenn wir in Zion gehen ein,
 Dort in des Vaters Haus',
 Wo wir von aller Trübsal ruhen
 Wie wohl wirds thun, Wie wohl
 wirds thun.
 Dort ist das Leiden aus, Dort ist
 das Leiden aus.

Herr, zeig uns all' der Lebens Steg,
 Herr, führ' uns all der rechte Weg
 Der führt nach Zion Heim,
 Ya führ' uns all die Lebens Bahn
 Ya, führ' uns all, Herr, Himmelan,
 Vater, Mutter, Kinder; Vater,
 Mutter, Kinder.

Soon we will be in Zion, there
 to rejoice with friends we here had
 fellowship with and loved, and, to
 be with whom, we almost wished
 for death.

What joy will be ours to be in
 Zion, in the Father's House where
 we shall rest from all our tribula-
 tions, and where there shall reign
 the highest well-being.

O Lord, show us the way of life
 and lead us therein, the way that
 leads home to Zion. Yea, Lord,
 lead heavenward all of us, Father,
 Mother, Children.

THE OLD YEAR AND THE NEW.

BY SAMUEL GODSHALK.

Das alte Jahr vergangen ist,
 Das neue fangt yetzt an;
 Bereitet euch zu dieser Zeit
 Das es herrlich sein kann .

Bereite dich im alten Jahr,
 Las fahren die Eitelkeit,
 Das in dem neue Jahr ganz und
 gar
 Zu deinem Gott seist bereit.

The Old Year has passed and
 the New Year is beginning; pre-
 pare yourselves now for a glorious
 spending of the New.

Prepare yourself in the Old Year
 by letting go your hold on all
 things that are vain; yea, become
 thoroughly prepared to stand be-
 fore your God.

Und mit dem alten Jahr leg ab
Alle Ungerechtigkeit;
Und sei getreu bis in dein Grab;
Der Herr mach dich bereit.

Zu gehen in den Himmel ein,
Wo so viel Seligen sein,
Und singen um den Thron gemein,
Mit Gottes Kinderlein.

Ein solches neue Jahr wünsch ich
Und das für mich und dich,
Das all unser Thun sei geistlich!
Gott segne, mich und dich!

With the Old Year lay off all
unrighteousness, and be faithful
until death. To this end trust in
God.

Be prepared to make entrance
into heaven, where are so many
blessed ones, that yon with these
who are around the throne join in
the heavenly songs.

I wish you such a New Year for
yourself no less than for myself,
that all of our works may be in-
spired of the Spirit! God bless
you and me!

THE WORD OF GOD AND CHRISTIAN ACTIVITY.

BY SAMUEL GODSHALK.

(Translated from the German by A. E. Hangen.)

Zu wirken für das Wohl der Welt,
Durch den Gnaden-Tag hoch
Nicht nur für die Moral und Geld.
Die Bibel preiset hoch!

Wer in der liest und glaubet fast
Bezeuget es mit Werken;
Und nicht davon abwondern last,
Und stehts darauf merken.

Der wird in Segen gehen da,
Hier und in Ewigkeit;
So löset die Bibel fern und da
In wahrer Ehrbarkeit.

Das bringet Segen in der Zeit,
Gros Glück und Ehrbarkeit;
Und dann hiernach in Ewigkeit
Ein heller, süzser Freud.

To work for the world's good to
the very end of the day of grace,
not only for one's own good and
prosperity! Prize the Bible highly.

The man that reads the Bible and
believes its teachings shows it by
his deeds, for he steadfastly holds
to the inspired requirements which
are therein written.

Such a man is blessed both in
time and eternity. Therefore read
the Bible abroad and at home with
due reverence for its Divine Au-
thor and teachings.

Such a man is sure of blessed-
ness in time and eternity.

THE STAR OF BETHLEHEM.

BY SAMUEL GODSHALK.

(Translated from the German by A. E. Hangen.)

Die Weisen sahen einen Stern
Im Morgern-Lande dort,
Und machten sich bald auf von
dann
Zu suchen bald den Ort.

Wo Christus dann geboren sei,
Den der Stern zeugt an,
Und laufet vor ihnen her von
Fern—
Der Stern der alles kann.

Die Weisen glaubten wohl den
Stern,
Und folgten ihm auch nach,
Gezogen durch die Hand des
Herrn,
Erleuchtet tausendfach.

Die Weisen hofften auf den Herrn
Mit grosem Verlangen,
Und folgten wohl dem Stern sehr
gern
Der Verangegangen.

Die Liebe trieb die Weisen an
Zu forschen fort mit Fleis,
Und hatten auch kein Zweifel
d'ran,
Und suchten gleicherweis.

Am Stalle kamen sie dann an,
Und fanden in der Kribbe
Den der ihnen verheisen war—
Sie hatten ihre Bitte.

Sie giengen in das Haus hinein
Fanden das Kindlein dort,
Mit Maria seiner Mutter fein
Fiel'n nieder nach dem Wort.

The Wise Men saw the star in
the east and thereupon left the place
to seek the place where it appeared.

They sought earnestly for the
place where Jesus was born, fol-
lowing the star which was destined
to fulfill their highest hopes.

They believed the star and were
led by the hand of God to the place
over which the star finally halted.

With deep longing they looked
for the fulfillment of the promise
and the hope of the ages, following
the star faithfully.

It was love that impelled them
forward in their unceasing search.

At last they came to where the
Christ-Child lay in the crib of the
stall of Bethlehem, and with great
joy their eyes fell and rested on
Him.

They entered the place and with
Mary, the sweet Mother, they fell
on their knees and worshipped
Him.

HUMAN COMPASSION.

BY SAMUEL GODSHALK.

(Translated from the German by A. E. Hangen.)

Die Barmherzigkeit hat grosse Verheisung,
Die soll Mann mit der Liebe beweisen
An denen die in der Welt herumreisen,
Weil sie auch Gottes Kinder sollen heisen.

Einige haben Engel geherberget ohne ihr wissen
So gehört solchen ein sanft Küszen,
Das sie können auch ruhen fein,
Und dadurch aufgeheutert sein.

The quality of mercy, which has many promises, is exercised through love towards such who are pilgrims in this world and because they are children of God.

Some have entertained strangers unawares and they deserve a soft pillow, so that they may rest in peace and thereby be encouraged.

FAITHFULNESS IN TRIBULATION.

(Translated from the German by A. E. Hangen.)

Sei getreu in deinem Leiden;
Lasz dich auch keine Noth scheiden
Von der Liebe deines Yesu.
Ernstlichkeit auch übe du,
In der Prüfungs Zeit allhier;
Traue Gott, er will dir
Immer helfen in der Noth,
Und dich tragen bis zum Tod.

Sei getreu in deinem Leben
So wird Yesus dir geben
Starke, Kraft und Himmels—Leben;
Von der Erd dich erhöhen,
Ziehen nach dem Himmel zu—
So findest du dir wahre Ruh.
Sei doch nur ein wenig frommer
Und von allen Sünde ferner.

Be faithful in your suffering, permitting no evil to separate you from Christ. Be sincerely patient in your tests, trust God for He will be your help and be with you until death.

Be thou faithful unto death, for which end Christ will give thee strength and the blessing of Heaven and lift thee above earthly things making thee more heavenly-minded. Thus will thou have true peace. Seek deeper piety and put a greater distance each day between yourself and sin.

BOOK WRITTEN BY SAMUEL GODSHALK ON THE DEATH OF HIS SON HENRY IN THE STATE OF KANSAS.

PREFACE.

Friend after friend departs; who hath not lost a friend! We are sorrow stricken by such a loss. How fickle are all our earthly joys! Can we not all learn a useful lesson by the death of some one? It teaches us to take a timely warning, and to make preparation, and through Jesus Christ, our Mediator, be reconciled to God. "For thou shalt die." The sudden death of a beloved son, far from home, gave rise to this little pamphlet. May the grace of God accompany it. Amen.

S. GODSHALK.

ENCOURAGEMENT TO EARLY PIETY—CONSOLATION FOR S. GODSHALK AND FAMILY.

Henry M. Godshalk, of Bucks County, state of Pennsylvania, left for Kansas on the 28th of April, 1879, to visit his friends. Having pious companions in traveling he held conversation on the uncertainty of life and promise of the heavenly Canaan and the new Jerusalem. I sincerely hope he is in heaven, with those that have made their robes white in the blood of the Lamb. From his eighteenth to his twenty-seventh year he had many reverses, that wiped away all hope for earthly pleasures. He, therefore, set his affections on things above. Oh! God, may he have been watching and praying at his last letter, which he received the day of his death, commanded. He was stricken down by death instantly, on the 15th day of May, and buried on the 16th, 1879. I believe he has obtained that rest which remaineth for the people of God.

The blessed rest with one accord,
Safe in the bosom of the Lord.
Where'er they be, where'er they lay,
The outward body must decay.

The spirit has gone home to rest,
To be forever with the blest,
Where Jesus and the saints do reign,
And we shall meet him there again.

With all the ransomed there above,
Where there is joy and perfect love
Forever and forever more,
In bliss and joy our God adore.

S. GODSHALK.

JESUS THE BEST FRIEND.

Written by Henry M. Godshalk, in 1877, as found in his Copybook.

Jesus is our dearest and nearest Friend that we can have in this world, and in a future and better world in heaven, if we sincerely and willingly obey his commands and work out our soul's salvation, and do this with a contrite heart. He is also willing to forgive all our sins and manifold shortcomings. Let us, therefore, with a willing mind take up the cross and follow the dear Saviour in his footsteps with a free will, prompted by charity. He will renew our hearts and we will be planted as a thriving tree by the side of the still waters, bearing fruit of righteousness unto life everlasting. Let us, therefore, keep on faithfully watching and praying without ceasing, and faint not, and we shall be rewarded in due season with a crown of glory. We must persevere until the victory is won. Then we shall have joy unspeakably great by meeting the dear Saviour in heaven in perfect bliss and happiness, where all trials shall cease and death be swallowed up in victory. May the Lord be my staff and shield that I may live up to these few lines which were written in great weakness. Amen.

A LETTER FROM ONE OF HIS FRIENDS TO HIS FATHER.

Millersville, July 6, 1879.

Respected friend, you may think it strange that I write a letter to you. I do not write to show my ability in letter writing; but knowing that you have suffered many reverses I thought I might possibly say something that might serve as a balm to your wounded feelings. I greatly lament the loss of a friend, a son,

a brother. You have my heart-felt sympathies for the heavy loss you sustained. I can speak somewhat from experience in having to depart from a kind, loving, and affectionate mother. One who so dearly loved her children, and *vice versa*. Such events seem almost unendurable. They seem heart-rending. Yet I have no doubt but that all is for the best. Since Henry's death I have often thought of what I more than once told him concerning his disease. It was the story of the "Pious Rabbi" who had met with so many misfortunes following each other in quick succession: "God is good and all is for the best." And so it proved to be; for had it not so happened he probably would have lost his life. This may have been the case with Henry. Had he not been affected with his disease he might have remained out of the fold of Christ, and you could not have the same assurance of his soul's salvation. Again, it may make you more devoted to the cause of Christ, and thereby enrich your harvest in after life. There was something truly remarkable about his death. Why is it that it did not occur on the train? Why was he found so soon after death? Why not remain undiscovered for a long time? Why was that letter contained in his pocket? What induced the jury to send for Mr. Rich? These questions can only be answered by believing that it was providential—that God preordained it so to be. Surely "God is good, and all is for the best." I cannot refrain from copying something I read to-day. A minister in endeavoring to comfort the mourners of a loved one, related this parable:

"Suppose you are a gardener employed by another. You have taken great care with a certain number of roses; you have trained them up, and there they are blooming in their beauty. You come one morning into the garden, and find that the best rose has been taken away. You are displeased; you go to your fellow servants, and charge them with having taken the rose. They will declare they have not; and one says, 'I saw the master walking here this morning: I think he took it.' Is the gardener displeased then? No, he at once says, I am happy that my rose should have been so fair as to attract the attention of the master. It is his own, he has taken it; let him do what seemeth him good."

It is even so with Henry. He was not taken by chance. God willed it so to be. The Master plucked the rose blooming in youth and beauty. He knew it was best to pluck it just then
With my kindest wishes to you I remain, Your friend,

Samuel Godshalk, Deep Run.

S. W. GROSS.

HYMN.

Written by H. M. Godshalk, April 3rd, 1875, as found in his copy-book

C. M.

- 1 "Oh! how I hate those sins of mine
That crucified my God;
Those sins that pierced and nailed his flesh
Fast to the fatal wood."
- 2 While with a melting broken heart
My murdered Lord I view,
I'll raise revenge against my sins,
And slay the murderers too."
- 3 And then at length my Jesus see,
From all my sins made free,
Then in heaven, in harmony,
With saints and Jesus be.

Last verse by S. G.

THE CHRISTIAN'S TRIALS.

Written by H. M. Godshalk, April 3rd, 1875, as found in his copy-book

- 1 "Oh! when shall I see Jesus,
And dwell with him above,
To drink the flowing fountains
Of everlasting love.
When shall I be delivered
From this vain world of sin,
And with my blessed Jesus
Drink endless pleasures in.
- 2 "Through grace I am determined
To conquer though I die;
And then away to Jesus,
On wings of love I'll fly.

Farewell to sin and sorrow—
I bid them all adieu,
And you, my friends, prove faithful,
And on your way pursue.

- 3 "And if you meet with troubles
And trials by the way,
Then cast your care on Jesus,
And don't forget to pray.
Gird on your heavenly armor
Of faith and hope, and love;
And when your race is ended,
You'll reign with him above."

ON THE DEATH OF ABRAHAM A. MEYER.

Written in German, by H. M. Godshalk. Translated by S. Godshalk.

- 1 Old father Abraham Meyer
Reposes in the grave;
His Christian walk we did admire,
He did good counsels give.
- 2 When we saw him the last Sabbath,
We did not comprehend
That he so soon would breathe his last
To meet a happy end.
- 3 I believe he has gone to rest,
And is in Paradise.
To be with Jesus and the bless'd,
For this was his device.
- 4 As he often admonished us
To serve and fear the Lord,
And live a pious, righteous life,
Sing praise with one accord.
- 5 That we at last may meet him there
In the mansions above;
The beauties of heaven to share
In perfect bliss and love.

THE FEELINGS OF A FATHER'S HEART.

- 1 Dear Henry, since you have left us
 And were taken hence by death;
 We do mourn thy sad departure,
 Without thee we feel bereft.
 Sighing, mourning since you're absent
 For one whom we loved so dear;
 All our earthly pleasures are rent—
 To us you are dear and near.
- 2 Oh! dear Henry, a sad message
 Your departure caused for me,
 When I think of the sweet language
 And the harmony with thee,
 I am made to feel forsaken—
 Son of God, to thee I flee,
 May now this anew awaken,
 Faith, and hope, and charity.
- 3 Henry, my dear warm-hearted son,
 You were in a stranger land;
 On the prairie there in Kansas
 Your foot-prints were in the sand.
 It was far from your home away,
 Where you fell and also died;
 Your corpse now lies among the clay,
 And your sufferings beside.
- 4 Were it not for the word of God,
 Henry, I must mourn too sore,
 And for the precious wink and nod
 That our Jesus has in store,
 Promised to his pious pilgrims
 Who his teachings do obey,
 To his children, to his offspring,
 They shall ever with him stay.
- 5 Henry, you sang sweet and lovely
 Of that sweet home over there,
 Where the saints sing joyful, lovely,
 Robed in garments white and fair;
 With the Saviour, with their kindred,
 Watching, waiting there for me;
 Jesus in the Bible has said,
 Where I am my saints shall be.

6 Henry, when we separated,
We took both the parting hand,
Which a perfect love created
For that blessed, heavenly land,
You said, Father, let us live so
That we once may meet again—
To mansions of glory go,
Where no parting will be then.

7 May the guardian Shepherd lead us,
Through this wilderness of woe;
May we follow Jesus,
In his footsteps walk and go.
'Tis your high and holy calling
To labor for Christ our Lord,
To make sure our lofty calling
With our Jesus and our God.

8 May we ever be united,
With our Savior and our love;
No one ever was benighted
In that world of bliss above;
Jesus said to his disciples,
I will see you there again,
Where no weeping, where no parting
Joy and bliss forever reign.

9 With our Jesus, with our brethren,
In that home right over there;
Oh, that heavenly Jerusalem
Shining courts under angel's care,
Ever hovering there in glory,
Op'ning wide the pearly gates;
Those in white robes there can enter—
Ever walk the golden streets.

10 Singing hallelujahs ever,
With the heavenly hosts above,
Never part, no, never sever,
Hovering in redeeming love.
Clasp glad hands o'er there in glory,
At the resurrection morn:
Ever ready, ever willing
To adore and praise our God.

11 Knowing Jesus, knowing angels,
 Knowing seraphs and our friends;
 Also Moses and the prophets,
 Who appeared as glorious friends,
 On the mount with Jesus shining
 Whiter than the glittering snow;
 Held a heavenly conversation—
 Blessed, god-like messengers.

12 Henry, may we meet in heaven,
 To sing praises to our Lord?
 Where no mourning, where no sighing,
 Ever praise with one accord?
 In the realms of bliss and glory
 All is peaceful as a dove,
 Sing holy, holy, holy,
 In full ecstasy of love.

S. GODSHALK.

PARTING.

Mary to the Savior's Tomb.

Metre 5.

1 We united in prayer,
 Asking God for his favor,
 To go with our friends so dear,
 Who to us were very near,
 Where Jacob Overholt's live,
 We the parting hand did give,
 To Henry and other friends—
 O, that God his blessing sends.

2 To make our way prosperous!
 If the will of God be thus;
 Thy will here on earth be done,
 Through Christ Jesus, thy dear Son.
 The pray'r of the righteous man,
 Done according to God's plan,
 Fervent pray'r availeth much,
 The Bible it teaches such.

3 If the will of God be so,
Not to meet on earth below,
That He would his mercy show,
And the soul to glory go.
To be from all sorrow free,
Jesus' smiling face to see:
Blessed are the dead that die
In the Lord: for he is nigh.

4 To take them home to glory,
Sing the heavenly jubilee.
With the host that John did see;
They which could not numbered be,
Stand before the throne of God,
Which the narrow path have trod,
And serve him both day and night,
Shining as the angels bright.

S. GODSHALK.

J. K. OVERHOLT'S LETTER TO S. GODSHALK.

Arranged in verse by S. Godshalk.

1 Much beloved brother in Christ
And lab'rer of the Lord,
Glad news to you I cannot send,
But sadness must record.

2 Concerning your beloved son,
What evil him befell;
He is deceased, his race is run—
The Lord doeth all things well.

3 Let this your consolation be,
That he went on before,
As Joseph did to Egypt flee,—
Jacob's trials were sore.

4 But Jacob found his son again,
Where there was great supply;
In Egypt where Joseph did reign,
On this they did rely.

- 5 Let this your aching heart console,
 That Jacob did revive;
 Joseph his brethren did enroll—
 In Egypt kept alive.
- 6 There is a better Canaan's land,
 Where all the ransomed live,
 Forever with that blood-washed band,
 To God due honor give.
- 7 Henry was near and dear to us,
 While in this vale of tears;
 He was upright, selected thus,
 With reverence God to fear.
- 8 To dwell with Christ in bliss and joys,
 Where sickness is no more:
 May he this blessing there enjoy,
 On Canaan's happy shore.
- 9 You all will join and sing the song
 Of Moses and the Lamb—
 Through countless ages all along,
 Reap joy with Abraham.

A PRAYER.

- 1 Oh! may the good samaritan
 Have come to where he lay,
 And gaze on him with sympathy,
 And on him service pay.
- 2 Oh! that he there bound up his wounds
 And poured in oil and wine,
 And brought him safe into the inn,
 To be forever Thine.
- 3 To sing hallelujah ever,
 With all the heavenly host,
 Where sickness never will sever
 The joys prepared for those.

- 4 Who serve him in true piety,
And with a willing mind,
Shall be in his society,
True bliss and comfort find.
- 5 From whence are those in shining white
Before God's throne on high?
From great tribulation they came
And mounted to the sky.

S. G.

LAMENT OVER HENRY'S DEATH.

- 1 Henry, you left with rosy cheeks,
Apparently quite well,
But soon we heard that you were dead,
And many tears were shed.
- 2 Your corpse is lying in Kansas,
In the cold silent grave,
Far distant from your loving friends—
May angels attend.
- 3 Although so very near and dear,
The thought comes on our minds,
That angels took you home to rest,
To be forever blessed.
- 4 Oh! may we meet in heaven again,
With Christ forever reign,
With shining robes of white be blessed,
And ever be at rest.

THE SUBSTANCE OF A. M. MYER'S LETTER.

Arranged in Poetry by S. Godshalk.

- 1 I am seated in my weakness,
To write of your dear son;
It caused me great sadness,
To hear his race was run.
- 2 So sudden, so unexpected,
I thought it could not be—
My feelings were sore affected,
His face no more to see.

3 And converse with him so freely
 As we have done before;
 I trust he did to Jesus flee,
 And all his trials are o'er.

4 I hope he is in Paradise,
 Where he oft wished to be,
 Made free from ev'ry sin and vice,
 His deeds with this agree.

5 The last conversation we held,
 Which was indeed sincere;
 We with an eye of faith beheld,
 The Savior to be near.

BIRTH AND DEATH.

1 In eighteen hundred and fifty-two,
 Of March the thirty-first,
 Henry M. Godshalk then was born,
 Was formed out of dust.

2 In eighteen hundred and seventy-nine,
 Of May the fifteenth day,
 He died far out on Kansas soil,
 His life was taken away.

3 His pilgrimage on earth had been
 Twenty and seven years,
 One month and fifteen days in fine,
 As it herein appears.

4 May all our loss be his great gain;
 O God, for us provide;
 Let us forever praise Thy name,
 Whatever us betide.

5 In glory, bliss, and heavenly joy,
 No death or sickness reign;
 But all is comfort, all is ease,
 And this the good obtain.

THE FOLLOWING SELECTION SEEKS APPROPRIATE.

- 1 Brother, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.
- 2 Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.
- 3 There our labors are recorded,
And will never be forgot;
We will surely be rewarded,
By the Lord that changes not.

THE CROSS AND CROWN.

L. M.

- 1 It is a pleasing thing to bear
The Christian name without the cross;
And for the worldly pleasures care—
Can't stand the test, 'tis counted dross.
- 2 If we would true salvation find,
We cannot serve two masters here;
To cleave to Jesus be inclined,
In filial love with rev'rence fear.
- 3 And love Him daily more and more,
He will our shield and armour be,
And lead us to bright Canaan's shore,
In heaven we shall with Jesus be.

FAITH'S SOLACE.

- 1 So fades the lovely, blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die.

2 Is there no kind, no healing art,
 To soothe the anguish of the heart?
 Spirit of grace be ever nigh,
 Thy comforts are not made to die.

3 Let gentle patience smile on pain,
 Till dying hope revives again;
 Hope wipes the tear from sorrow's eye,
 And faith points upward to the sky.

THE FOLLOWING I FOUND IN HENRY'S DIARY.

1 Who will go and work for Jesus,
 Work while yet 'tis called to-day?
 Who will follow with the reapers?
 Who will bear the sheaves away?
 For the harvest field is plenteous,
 But the laborers are few—
 Hasten to the Master's vineyard,
 There is work for all to do.

CHORUS—Work for Jesus, work for Jesus,
 Do not falter by the way;
 There is rest for all the toilers,
 At the closing of the day.

2 Many weary souls are waiting
 To be kindly taken in,
 From the paths of desolation,
 From the haunts of vice and sin.
 Go and whisper to them gently,
 Take them fondly by the hand,
 Point them to the blessed Savior,
 Lead them to the better land.

3 When our earthly toil is ended,
 And the harvest time is o'er,
 Jesus then will bid us welcome
 Over on the other shore.

VALUE OF AFFLICITION.

C. M.

- 1 Afflicted he was often sore,
He suffered awful too;
With Christian fortitude it bore,
Humbly he bowed thereto.
- 2 And said it was for his own good,
Thus to afflicted be,
For otherwise he never would
From sorrow be made free.
- 3 In Jesus he protection found,
Forgiveness for his sin—
For Canaan's happy land was bound,
Through faith, to enter in.
- 4 And put the Christian armor on,
To work for King Jesus—
Come, youthful mates, we're pressing on,
Our calling is precious.
- 5 The crown of victory to wear,
In perfect bliss above,
In that sweet home right over there,
With saints to practice love.
- 6 I hope again to meet you all,
In bliss and happiness,
All that obey the Master's call,
In sorrow and distress.
- 7 The value of affliction learn
Of Job, the patient man;
May this be your aim and concern,
The prudent only can.
- 8 In Jesus Christ true wisdom find,
The cross upon them take,
And through affliction be refined,
In Christ, there all to make.

9 So death will then relieve us all,
 And Christ us welcome home,
 Give crowns of victory to all,
 Ye blessed come in, come.

10 Where all is joy, O, precious joy!
 And nothing can annoy;
 Forever hovering round the throne
 With angels there at home.

S. GODSHALK.

FROM SARAH'S LETTER TO HENRY.

1 May guardian angels their soft wings display
 And guarding thee safely thro' every dark and dangerous way.
 In every clime may'st thou most happy be,
 And when far distant, sometimes think of me.

2 May God be our guide in this world of sin,
 And cleanse us from all our pollutions without and within;
 And lead us to where the still waters flow,
 On green pastures our dear Saviour to know.

3 And take us where flowers eternal do bloom,
 Into the heavenly mansions where there is ample room,
 To be with the blessed in glory and bliss,
 O, may we together all inherit this.

S. G.

HIS SISTER CATHARINE'S THOUGHT.

1 Katy was sorry when she heard that Henry
 Had purchased a farm in the state of Kansas
 Her sympathy toward him it was so free,
 And hop'd he would soon return home from Kansas

CHORUS—Home, home, sweet, sweet home, &c.

2 But Oh! the lamenting, the sad awful news,
 That Henry was dead and was laid in the grave,
 But Oh! we were grieved and knew not what to choose—
 The Lord he has taken, the Lord also gave.

CHORUS—

3 But Oh, we were anxious to see him again,
The body though dead would us some comfort give,
A longing, sighing that he should not remain—
So far from his home, but with God ever live.

CHORUS—

4 In mansions above with the ransomed to be,
And Jesus and saints in great glory to see;
From all earthly toils and from labor set free,
Forever at home, sing the glad jubilee.

CHORUS—

WELL MIGHT HENRY HAVE SAID WITH THE POET:

1 On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

2 Oh, the transporting, rapt'rous scene
That rises to my sight!
Sweet fields, arrayed in living green,
And rivers of delight.

3 When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?

4 Fill'd with delight, my raptur'd soul
Can here no longer stay;
Though Jordan's waves around me roll,
Fearless I'd launch away.

THE LAST HYMN THAT HENRY SANG TO MY KNOWLEDGE IN KANSAS, WAS:

“Oh, think of the home over there!”

—
C. M.

1 It was very appropriate,
A desire did create
To meet those that had gone before
On that celestial shore.

- 2 His mother has to glory went,
 To God our sighs were sent.
 Brethren and sisters followed her—
 Death did them all transfer,
- 3 Unto that sweet home over there,
 Crowns of honor to wear.
 My Saviour is now over there,
 My friends his glory share.
- 4 Oh, think of the friends gone to rest,
 That are serenely blest,
 Are watching and waiting for me—
 My journey's end I see.
- 5 Oh, may we now together sing,
 With Jesus our King,
 For ever and eternally,
 With seraphs ever be.

S. GODSHALK.

LETTER FROM J. GROSS.

S. M.

- 1 The will of God be done
 O earth as in heaven;
 In faith and hope our race to run.
 For that shining heaven.
- 2 Those that do mourn with grief,
 The loss of friends lament,
 For those there is a great relief,
 In God, from heaven sent.
- 3 In him we trust alone,
 Rely upon his word,
 To do his will be amply prone,
 And he will such reward.
- 4 With robes of righteousness,
 In the mansions above,
 Where death nor sorrow ne'er distress,
 And all is perfect love.

5 With Christ our Savior reign,
To walk the golden streets;
O, may we all there meet again,
Where God his children meets.

S. GODSHALK.

FROM A LETTER WRITTEN BY J. GROSS TO S. GODSHALK.

Tune:—Sweet Home.

1 I have often thought of the dear, parting hand,
At Quakertown and at the Suspension Bridge,
When Henry and I parted for a strange land,
To visit our friends in a far distant clime.

CHORUS—

Home, home, sweet, sweet home; . . .
There's no place like home, there's no place like home.

2 Although we rejoice with our friends when we meet,
To speak of our comforts, commune with the saints;
There still is a longing, a thought for to greet
Those friends that we left at our home that were dear.
CHORUS—Home, &c.

3 Henry said, “Let us all live so that we meet,
If not here, in heaven, our Savior to greet”—
Come humbly, come praying to his mercy seat,
And He will protect us, and make us complete.
CHORUS—Home, &c.

4 For mansions in heaven, for glory and bliss,
For ever sing honor to God and the Lamb,
A longing, a sighing, to inherit this—
The blood of the Lamb is the great healing balm.
CHORUS—Home, &c.

A COPIED POEM, SLIGHTLY CHANGED, TO SUIT HENRY'S DEPARTURE.

1 What sorrowful sounds do I hear,
Move slowly along in the gale:
How solemn they fall on my ear,
As softly they pass through the vale.

Dear Henry's sweet notes are all o'er,
 Now lonely he sleeps in the clay;
 His cheeks bloom with roses no more,
 Since death called his spirit away.

- 2 Sweet woodbines will rise round his tomb,
 And willows their sorrowing wave.
 Young people will freshen and bloom,
 While hawthorns encircle his grave.
 Each morn when the sun gilds the east,
 The green grass bespangled with dew,
 Will cast his bright beams on the west,
 To charm the sad mourner's review.

- 3 And when the still night has unfurled
 Her robes o'er the hamlet around,
 Gray twilight retires from the world,
 And darkness encumbers the ground.
 I'll leave my lone, gloomy abode,
 To young Henry's grave will I fly;
 There kneeling, will bless the just God,
 Who dwells in bright mansions on high.

- 4 Since dear Henry hears me no more,
 In gloom let the woodlands appear,
 Till troubles and trials are o'er.
 I'll pray to God from year to year,
 Till bliss and full happiness dawns,
 To comfort and bless on the way;
 Then rise on the wings of the morn,
 And waft my young spirit away.

S. GODSHALK.

LINES ON THE DEATH OF HENRY GODSHALK.

- 1 Dear Henry, when we learned that you were dead,
 Were you conscious of the tears we shed?
 Hovered your spirit o'er your sorrowing home?
 Our hearts were broken, we were sad and lone.

- 2 You were called away in the bloom of youth,
 Your faith was founded on the Rock of truth;
 You had days of suffering and days of grief,
 Which drifted you heavenward, is my firm belief.

- 3 Your voice so melodious, so pleasant, so sweet,
Now songs of praise and glory will repeat;
Though your body is resting in Kansas ground,
Your soul a repose in heaven has found.
- 4 Your grave is so distant, so far in the West—
We scarce can imagine where your body does rest;
You sleep undisturbed in your lonely cell,
And guardian angels alone with you dwell.
- 5 The naked trees were just taking their breath
When you were clasped in the cold arms of death;
Their breathing soon made them look green and bright,
So death clothed your soul with a heavenly light.
- 6 The bright summer flowers one by one did appear,
And many a morning for you shed a tear;
The soft, gentle wind approached thy lone mound,
And kissed its round form with affectionate sound.
- 7 The robin and blue bird, so happy and free,
Were just coming back in their usual glee;
I imagine them gathering on some near tree,
Singing songs of praise for thee, for thee.
- 8 These scenes of beauty you now cannot see;
And so ere long it will be with me;
And then if I am called my God to meet,
Will you be there my coming to greet?
- 9 Oh! that my frail heart were pure from within,
And that my poor soul were free from all sin;
Oh! that I your face once more could see,
As now it is stamped on my memory.

S. W. G.

THE LAST WISH OF A DUTIFUL SON.

L. M.*Sent from Kansas by H. Godshalk; arranged to L. M. by S. Godshalk.*

- 1 Could I repay thee, dear father,
For thy great care and tender love;
God sustain and bless thee, father,
Is the prayer of your dear son.

- 2 May God be merciful to you,
And grant that you may faithful prove,
In ministerial duties too,
Thus in the path of virtue move.

- 3 Proclaim the tidings of great joy
Unto a dying world below,
That many may themselves employ
Their Savior Jesus Christ, to know.

- 4 In meekness bow to his command,
And humbly follow his footsteps,
And set out for that happy land,
And persevere unto the end.

- 5 His children all shall meet above,
To sing the praises of the Lamb,
Of Jesus and redeeming love,
In that celestial heavenly land.

THE FATHER'S PRAYER FOR HIS SON.

L. M.

Written with a deep feeling of sympathy.

- 1 May the Great Shepherd lead you safe,
While traveling through this vale of tears,
In all your trials watch o'er you,
And wipe away your griefs and fears.

- 2 And if your time be short on earth,
Be steadfast, grounded in the faith,
That heaven and glory be your birth,
In perfect bliss the Savior saith.

- 3 Shall reign with Christ forever there,
With holy angels ever sing,
And robes of righteousness then wear,
Forever praising God their King.

- 4 Till all the ransomed meet you there,
Father, brethren, and sisters too,
The blessings of heaven to share,
To sing with angels there anew.

5 Shout honor to God and the Lamb,
Through countless ages ever raise
The song of Moses and the Lamb,
In honor of celestial praise.

S. GODSHALK.

CONTENTS OF THE LAST LETTER HENRY RECEIVED OF HIS FATHER.

1 From a kind, well wishing father
To a dutiful son,
Wishing the grace of God further,
Until your race is run.

2 May the guardian angel watch,
Protect you on your way,
And teach you so to guard and watch,
And pray while yet 'tis day.

3 Is the Lord for us, who may be
Against us;—evil speak;
In Christ we shall protection see,
And his full blessings reap.

4 Being absent from each other,
We write with pen and ink;
We speak directly to the eye,
As we are led to think.

5 So we embrace with sympathy
The Gospel armor free,
Of Jesus and redeeming love,
Till we shall meet above.

6 And ever be with Christ our King,
And hallelujah sing,
In sweetest strains of heavenly joy,
Forever this enjoy.

S. GODSHALK.

ON TIME.

1 Time rolls round from year to year
And takes its exile home;
Some travel on and do not fear
The God who gave them birth.

- 2 The wings of time do fly so swift,
 The moment soon pass by;
 Although they are a sacred gift
 To those that fear their God.
- 3 Time keeps whole nations moving on
 To their eternal home,
 The busy tribes will soon be gone
 To know of time no more.
- 4 When time is o'er 'twill be no more
 On this terrestrial globe;
 Time wafts some on to Canaan's shore,
 Some to the gulf below.
- 5 Oh time! Oh precious diadem!
 To those that love their God;
 They value it, make use pro tem,
 To-morrow may not come.
- 6 Time is of more value than gold,
 When lost is never found.
 As men of old have often told—
 We read it in God's word.
- 7 The Christian doth his time improve,
 He watches and he prays;
 And so on eagles' wings, he moves
 To his eternal home.
- 8 He often wishes time more swift,
 To take him home to God,
 There to receive that precious gift,
 The New Jerusalem.
- 9 There is a mansion there for all,
 Prepared in heaven above;
 For young and old, both great and small,
 That seek for it in time.
- 10 Christ invites all to come to him,
 While it is yet to-day,
 To take their lamps, them also trim—
 The night will surely come.

11 How long, dear Savior, Oh how long!
Must that bright hour delay,
That saints may sing that sacred song,
Of Moses and the Lamb?

12 Fly swifter round, ye wheels of time,
And bring the welcome day,
That nations may while in their prime
Serve Thee, the living God.

S. GODSHALK.

THE SWEETNESS OF DEATH.

1 Oh, lovely appearance of death,
No sight upon earth is so fair;
Not all the gay pageants that breathe
Can with a dead body compare.

2 How blest is our brother, bereft
Of all that could burden his mind;
How easy the soul that hath left
This wearisome body behind.

3 The languishing head is at rest,
Its aching and thinking are o'er;
The quiet, immovable breast
Is heaved by affliction no more.

4 The heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again.

5 To mourn and to suffer is mine,
While bound in a prison I breathe,
And still for deliverance pine,
And press to the issues of death.

6 What now with my tears I bedew,
O, might I this moment become;
My spirit created anew,
My flesh be consigned to the tomb.

LINES ON HENRY'S ROSE BUSH.

C. M.

- 1 Henry's rose-bush does bloom so fair,
Its sweetness fills the air;
Its foliage is fine and green,
As I have lately seen.
- 2 This pretty bush is growing still,
At his dear Maker's will;
So he was blooming like a rose,
No ill did him oppose.
- 3 But when near eighteen years of age,
Sickness began to rage,
And wiped his earthly joys away,
As he did often say.
- 4 Just as the rosy fades away,
As he did often say,
His pleasant days of youth are spent,
He must of sins repent.
- 5 The lovely blooming rose will die,
When blasting winds come nigh;
When nipped by frost they pass away,
Their beauty must decay.
- 6 So frail is man, poor feeble man,
His active limbs all can
Soon pass away to know no more
Of what they've done before.

S. GODSHALK.

HIS CORPSE BROUGHT HOME.

- 1 After a long nine month's delay
His corpse was then brought home,
Laid in the grave there to decay,
Wher friends can see his tomb.
- 2 To sympathize with mourning friends,
And consolation give,
Till Jesus his rich blessing sends,
And saints together live.

- 3 A longing feeling grieved and moved
Father, mother, brethren,
To have him to his friends removed,
To sleep and rest with them.
- 4 Here, in the graveyard of our church
He sleeps beside his friends;
He here shall rest so calm and sweet,
While an angel him attends.
- 5 His friends and he are there asleep,
Till resurrection day,
When Jesus Christ will say to them,
"Arise and come away."
- 6 Come in, ye blessed of the Lord,
The kingdom is prepared,
All ye that Jesus Christ adored,
Come in, for you are spared.
- 7 Enter the shining, pearly gates,
And walk the streets of gold,
And there upon the throne of God,
Your dear Savior behold.
- 8 'Tis here with angels you will sing,
And crowns of glory wear;
In shining robes sweet praises bring
To God in glory there.

LINES BY A FRIEND.
—

Tune:—Mount Vernon.

- 1 Friend Henry, he has gone before,
To live and reign with Jesus;
And, Oh, what must it be to live,
Where nothing more will grieve us!
- 2 But yet with patience we will live,
In this dark world of sorrow,
Oh Lord, our many sins forgive,
That we our friend may follow.

3 Friend Henry, he suffered much here,
 But think of our dear Jesus,
 Who suffered first, and most severe—
 It was all for love toward us.

4 How grievous do we feel to-day,
 Of that sad loss of Henry,
 Almighty Lord, to thee we pray,
 That we him keep in memory.

5 For this may soon befall to us,
 It may sudden be and nigh,
 For he was young, remember thus,
 We are ne'er too young to die.

6 How sweet it is to think of him,
 Of God, our loving Savior,
 Who leads us through this world of sin,
 Oh, may he grant his favor.

7 Why do we mourn, my dearest friends,
 Still for him who is at rest?
 'Tis but the voice that Jesus sends—
 Oh, come to me and be blest.

8 Come, he is willing to forgive,
 And he is always able too;
 So let us ask him, O believe!
 He's waiting for me and you.

9 As Henry in this world did roam,
 He did sow the seed of joy,
 Which he now reaps before the throne,
 And that everlasting joy.

10 Oh, may we also sow the seed,
 While the Lord our lives will spare;
 We everlasting life may reap,
 And may ever praise him there.

11 May Henry's death be a warning
 To us each and every one.
 Turn to God, delay no longer,
 Who not yet the work begun.

- 12 Did he not come unexpected,
 Took the youngest son away,
 And you, father, be contented,
 For your son has gone to stay.
- 13 Oh Lord divine, to thy right hand,
 Humble then our hearts so low,
 That truly we in meekness stand,
 And we our own selves may know.
- 14 For here on earth, yes here below,
 We unworthy creatures are,
 Nothing but dust and ashes know,
 Not more toward God we are.
- 15 Oh come, my dear beloved friends,
 And as we have put on Christ,
 So let us also walk in him,
 That we meet him in the skies.
- 16 Too long have we thus loved the world,
 And so grieved the Lord our God,
 Oh let us gather in the fold,
 And follow the Lord, why not?
- 17 Is it because we love the world,
 Yet enjoy the things therein?
 Come, let us open wide the door
 For Jesus to enter in.
- 18 So strengthen us in spirit, Lord,
 And so great us with thy love,
 That we may live for evermore
 In that blessed home above.
- 19 For our friend we mourn no longer,
 For we hope to meet him soon,
 In that city over yonder—
 Still we sigh for that sweet home.
- 20 Still we hope to meet our dear ones,
 Who before the path have trod,
 Still we hope to reign forever,
 In the palace of our God.

LINES SELECTED BY LIZZIE M. MOYER.

C. M.

[ARLINGTON.]

- 1 My dear young friends, let us attend
The dangers we are in,
The evils that around us wait,
While subject unto sin.
- 2 Let us this moment then begin,
While life's sweet moments last,
Turn to the Lord, forsake all sin,
And he'll forgive what's past.
- 3 How sweet the words the Savior said,
"I take these little lambs,
Into my breast; in me," he said,
"Protection they shall find."
- 4 He's always found faithful and true,
Never a want severe,
In this my life's whole journey through
Has caused my eye a tear.
- 5 For manna yet from heaven falls,
Fresh to us every eve,
And he will answer still our calls,
If we truly believe.
- 6 How sweet it is to live in peace,
When all in Christ is one;
We then at home shall live at ease,
When this life's race is run.
- 7 So let us all be one in Christ,
And love each other too,
With truthful hearts beneath the skies—
He said, "Peace be with you."
- 8 Not only for a day or two,
Though short may be our stay;
But all the days our journey through,
Oh let us watch and pray.

THE LESSON OF HENRY'S DEATH.

1 "Dearest Henry, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

2 That welcome face, that sparkling eye,
And sprightly form must buried lie;
Deep in the cold and silent gloom,
The rayless night that fills the tomb.
And we live on, but none can say,
How near, or distant is the day,
When death's unwelcome hand shall come
To lay us in our narrow home.

3 God tells us by this mournful death,
How vain and fleeting is our breath,
And bids our souls prepare to meet
The trial of his judgment seat.
That death is but a sleep
Beneath a Savior's care;
And he will surely safely keep
The body resting there.

Selected by KATIE OVERHOLT.

OUR FATHER'S CARE.

C. M.

1 Encompassed by a throng of tears,
And many griefs and fears,
All that around our fireside sit,
Thus weeping, we must quit.

2 And with an eye of faith look up,
With Jesus drink the cup,
And say, O God, thy will be done;
Thou didst for us atone.

- 3 When all thy mercies, O my God!
 My rising soul surveys,
 Transported with the view, I'm lost
 In wonder, love, and praise.
- 4 When in the slipp'ry paths of youth,
 With heedless steps we ran,
 Thine arm, unseen, conveyed us safe,
 And led us safe to man.
- 5 Through hidden dangers, toils and death
 It gently cleared our way;
 And through the pleasing snares of vice,
 More to be feared than they.
- 6 When worn with sickness, oft hast thou
 With health renewed our face;
 And when in sins and sorrows sunk,
 Revived our souls with grace.
- 7 Through every period of our lives,
 Thy goodness we'll pursue;
 And after death, in distant worlds,
 The glorious theme renew.
- 8 When nature fails, and day and night
 Divide thy works no more,
 Our ever-grateful hearts, O Lord,
 Thy mercy shall adore.
- 9 Through all eternity, to thee
 A joyful song we'll raise;
 For, O! eternity's too short
 To utter all thy praise.
- 10 O! may we meet, and be complete,
 To utter all thy praise,
 In sweetest strains of heavenly bliss,
 Loud anthems ever raise.

S. GODSHALK.

HYMN.

C. M.

Alas! and did my Savior bleed,
And did Sov'reign die?
Would he devote that sacred head,
For such a worm as I?

That suffer'd in this world of sin,
On Jesus did rely;
Who shed his blood on Calvary,
To cleanse me from all sin.

CHORUS—

My soul will overcome by the blood of the lamb,
My soul will overcome by the blood of the lamb,
Overcome, overcome, overcome,
By the blood of the Lamb.

S. G.

HYMN.

METRE II.

- 1 The church in her purity, what a grand sight,
In which all believers do take great delight,
To serve the Redeemer, in true living faith,
Submissive and humble, as the Bible saith.
- 2 Dear Henry, this was all your consolation,
In sickness, in trouble, in desolation;
The blessings that flow from the church triumphant,
Uphold it, O Jesus! and thy blessing grant.
- 3 In trials and trouble do watch over it,
And suffer it not by the tempter to split,
To slide from the faith, and the old sacred creed,
Be with us, dear Savior, thy help we all need.
- 4 Henry, were you conscious of the troubles here,
When thick gloomy clouds also trouble and fear,
And sickness surrounded you on every side,
That you would in heaven forever abide.
- 5 To reap of the spirit, eternal life there,
And palms of great honr in vict'ry to wear
With those that came out of great tribulation,
And made their robes white in the blood of the Lamb.

S. GODSHALK.

The afflictions caused by the death of those we love often cause the deepest sorrow and the most intense agony of mind; and yet for the child of God they have a sanctifying influence, the experience of which is of inestimable value, and which those who have learned its worth, would not exchange for all the fleeting joys this world can give during a lifetime extending through as many years as that of Methuselah.

There is a bitterness in the first experience of these afflictions which is very hard to bear; and against which the soul very often rises up, as it were in open rebellion against a kind heavenly Father's will, but when the first outburst of the storm subsides, then comes a calm which is full of peace and blessedness. We are displeased and murmur and rebel at the hard lot which has been cast upon us, because we were made to drink the waters of Marah, but when the olive branch of God's Grace is cast in, and the soul rises up in prayer to him who is a very present help in every time of need, then we learn submission and the bitter waters are made sweet, and we rejoice in that love which through the christening rod of affliction taught us the way to a higher plane of Christian life, where in a greater fullness, clearer waters flow and greener pastures grow.

Thus David, when he mourned for his son, Absalom, would not be comforted, but afterwards he was enabled to say: "It is good for me that I have been afflicted, that I might learn thy statutes." Ps. 119:71. The wise man says that "it is better to go to the house of mourning, than to the house of feasting." So Job, when he heard that all he had was to be taken away from him, and that all his children, in a single hour, had been slain he came down in sackcloth and ashes and mourned as though, in his sorrow he must die, yet afterwards he gives us an example of pious trust and submission which has proven the comfort of thousands in after days. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." And again he says, "Though he slay me yet will I trust in him."

The Lord has dealt with you, dear brother, in a manner which brought upon you a most severe affliction. You mourned and wept, and even now your soul feels an emptiness which can be

filled only when the long severed ties are again united and we meet the "loved ones gone before" on the golden shores of the "home over there," and yet there is a sweet comfort in the thought that Henry trusted in the dear Saviour, the sinner's friend, and that we have a bright hope, if we are faithful, to meet again. These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. "Weeping may endure for a night but joy cometh in the morning."

JOHN F. FUNK.

A GERMAN HYMN.

-
- 1 Unser Bruder ist nicht mehr, Er ist nicht mehr vorhanden,
Er ging erstich von uns hier, Weit fort in fremde Landen,
Was die bewegend Ursach war, Dasz er von uns gezogen,
Das ist bei Gott all offenbar, Was ihn dazu bewogen.
- 2 Wie Jakob dort mit Benjamin, Gings fast dem Vater eben,
Sein juengster Sohn den sieht er geh'n Er that ihm Abscheid geben.
Ein klein Stueck Weg ging er mit ihm, Thaet ihn noch kurz begleiten,
Mit Hand und Kusz scheiden sie dan, Der Sohn sprach dann beim
Scheiden:
- 3 Nun wollen wir doch leben so, Dasz wenn wir hier auf Erden
Uns nicht mehr seh'n im Leben da, Dasz es doch so moeg' werden,
Dasz wir uns moegen treffen dort, in Gottes Reich dort oben,
Mit allen Frommen unsern Gott, Ewig zu schau'n und loben.
- 4 Der Sohn kam gluecklich und gesund Ans Ziel von seiner Reise,
Er schien vergnuegt im freinden Land, Und kaufte gleicherweise
Sich ein Stueck Land zum Eigenthum, Thaet es dem Vater schreiben,
Thaet es ihm kund, was er gethan, Es schien, da wollt er bleiben.
- 5 In seinen Briefen schreib er so, Er thaet sich wohl befinden:
Um das zu hoeren, war man froh, Das kann man leichtlich denken;
Doch aber hoert die Neuigkeit, Bald hoert man andere Reden:
Die Botschaft kam, O, Traurigkeit! Er ist nicht mehr beim Leben.
- 6 Euer Sohn er starb im fremden Land, Auf einer Strasz alleine.
Man sein entseelten Leichnam fand: Wie traurig dies auch scheint.
Man musz euchs doch zu wissen thun, Er liegt schon in der Erden:
Ach Gott, ach, dieser Trauerton, Der brachte grosz Beschwerden.

- 7 Act Gott, du hast ein Schlag gethan: Sich, welche tiefe Wunden,
 Und nimm dich ihr in Gnaden an, Lass sie nicht unverbunden.
 Des Vaters Merz ist so verwundt, Er kann es fast nicht sagen:
 Gott, aber dir ist es bekannt: Staerk ihn, hilf du ihm tragen.
- 8 Auch die Geschwister, groszer Gott, Die wollest du auch segnen;
 Lasz ihres Bruders schnellen Tod, Sie nur dahin bewegen.
 Dasz sie sich fuer die Ewigkeit Mit Fleisz auch wohl bereiten.
 Und mach, dasz diese Traurigkeit Sie moeg zum Guten leiten.
- 9 Ja, segne es an manchein Herz, Gieb Allen zu bedenken,
 Wie doch die Lebenszeit so kurz, Wie bald sie sich mag enden:
 Wie bald war es doch hier geschehen, Mit diesem Sohn und Bruder;
 Man sah ihn frisch und bluehend gehn, Wer thaete doch dash ver-
 muthen.
- 10 Dasz sich so bald die Reise end Von seinem Erdenleben,
 Und dasz er fort reis' in die Fremd, Um dort zu sterben eben;
 Um dort zu sterben ganz allein, Allein auf fremder Strassen;
 Wie traurig aber dies auch scheint, sollt man sich dennoch fassen.
- 11 Drum wollen wir die andere Seit, Die beste Seit besehen,
 Und nicht zu lang in Traurigkeit Bei seinem Leiden stehen;
 Denn wenn es in dem Herren war, Wie wir vertraulich hoffen,
 War ihm der Tod kein Schad fuerwahr, Der ihn so schnell betroffen.
- 12 Und starb er gieichwohl dort allein, Von Menschen abgeschieden,
 Wirds doch also gewesen sein, War er mit Gott im Frieden,
 So war ein Freund von ihm nicht weit, Der mehr ist als ein Bruder;
 Der ihn durchs Todesthal begleit, Oder durch Jordans Fluthen.
- 13 Dann werden bald die Engelein, Oder Eliae Wagen,
 Sehr bald um ihn gewesen sein, Und haben ihn getragen.
 Gleich Lazarus in Abrahams Schoosz, Wohl in das ewige Leben,
 Dann ist er alles Leiden los, Das ihn auf Erd umgeben.
- 14 Sein Tod, sein Leiden ist vorbei, Was ihn allhier betroffen;
 Doch kommt zu uns die Todesreih, Was anders kann man hoffen;
 Auch mag es uns gleich ihm ergehn, Dasz er uns schnell ereilet;
 Drum solit ein Jedes wohl zusehn, Dasz, es sich nicht verweilet.
- 15 Ob wir gleich jung sein oder alt, Sind wir doch **reif** zum Tode;
 Drum schick ein Jedes sich alsbald, Dasz ihm der Tod nicht schade;
 Man spar doch seine Busze nicht, Man suche Gottes Gnaden;
 Ja, Fried' mit Gott durch Jesum Christ, Dann kann der Tod nicht
 schaden. Von einem Bruder. Amen.

William Gross's Writings

A HYMN COMPOSED BY WILLIAM GROSS, FOUNTAINVILLE,
BUCKS COUNTY, PA.

(Translated from the German by A. E. Hangen.)

Lieber Bruder und Komrad
In dem Herrn und Seiner Gnad':—
Heute will ich üben mich,
Und will euch ein Liedlein schrei-
ben
Zum Beweis und als ein Zeichen,
Das ich euch vergessen nicht.

Als zum Grusz und Wohlwunsch
eben,
Wünsch ich euch erst Gottes Segen,
Gottes Beistand, Gottes Gnad';
Mag sein guter Geist euch leiten,
Und mit seiner Kraft begleiten,
Und bewahren auf ihrem Pfad.

Gottes Wort, die Seelen Speise,
Woll euch stärken auf der Reise,
Auf der Reise nach Zion;
Und sein Geist der woll euch
tränken,
Euch und uns dasselbe schenken,
Was die Seele laben kann.

Ya, der Heiland woll noch eben
Uns lebendig Wasser geben,
Das die Seele tröst' und still't,
Und das schon allhier auf arden
In uns mag ein Brunnen werden
Das ins ewige Leben quill't.

Beloved, Brother and Comrade
in the Lord, to-day I will under-
take the writing of a little song,
which shall show you that I have
not forgotten you.

As a greeting and well-wish, I
wish for you the blessing of God,
His support and grace. May His
good spirit lead you and clothe you
in His power; may you be pre-
served in the path of life.

May the Word of God, food for
the soul, strengthen you for your
journey to Zion, and His Spirit
provide that in which your soul
may find quickening!

The Saviour offers us the water
of life to quicken and quiet the
soul, and this may we have al-
ready in this life, making us to give
forth the water of life eternal.

Und das dann aus diesem Brunnen,
Wasser Ströme mögen kommen,
Die gesund und heilsam sind,
Die der Menschheit dienen eben,
Zur Gesundheit und zum Leben,
Weil's lebendige Ströme sind.

Hier könn't Mann dies yetz erwähnen,
Weil Mann von den Wasser Strömen
Hier etwas gemeldet hat;
Was Yohannes hat gesrieben,
Und ihm ward gezeuget eben,
Aus der Insul Patmos dort.

Er hat dort ein Strom gesehen,
Klar wie Krystall anzusehen,
Ein lebendiger Wasser Strom.
Woher ist das Wasser kommens?
Er sagt es sei ausgegangen
Vom Stuhl Gottes und dem Lamm.

Und er thut dann weiter schreiben—
An dem Strom auf beide Seiten
Stand vom Holz des Lebens dort;
Das Holz trug zwölferlei Früchte,
Und es heiset das es brächte
Seine Früchte alle Monat.

Und die Blätter, thut er schreiben,
Dieneten zum Wohl der Heiden,
Zur ihrer Gesundheit gar.
Daraus kann Mann leicht erachten
Was für Art und Eigenschaften,
Dieses Holz gewesen war.

Hezekiel führet eben ziemlich
Viel dergleichen Reden—
Er merket auch ein Wasser an:
Ausgeflossen ist dasselbe
Unter der Tempels Thür und
Schwelle,
Und er Schreibt auch weiter dann:

May these streams of life, issuing from the children of God, serve to heal and save our fellow-men.

And because mention has already been made of the Streams of water, it is proper to speak of what John saw on the Isle of Patmos.

He there saw a stream of water, pure as crystal, issuing from the throne of God and the Lamb.

Moreover, he says, that on either side of the river of life stood the tree of life, bearing twelve manner of fruits every month.

The leaves thereof were for the healing of the nations—from this it is easily seen what manner of tree this was.

The prophet Ezekiel speaks in similar language, for he also saw a stream issuing forth from underneath the Temple. And in further description of what he saw, he says:

Wo dies Wasser sich ergossen,
Wo dies Wasser hingeflossen;
Und dergleichen schreibet er,
Er schreibet auch von seiner Tiefe',
Doch zuletzt wards ihm zu tiefe,
Er kannt es nicht gründen mehr.

Und so thu' ich's auch befinden,
Dieses alles zu ergründen
Ist's mir auch zutief und schwer.
D'rüm so will ich nicht brobiren
Alles Geistlich zu erklären,
Was daraus zu schöpfen ist.

Aber an dem Strome neben,
An dem Ufer, sagt er, eben
Wachsen Bäume mancherlei,
Ihre Frucht war gut zur Speise,
Und die Blätter gleicherweise
Dienenten zur Arzenei.

Dieses nun und's erste eben
Was Yohannes hat geschrieben,
Ist es fast nicht einerlei?
Und wenn Mann es überlegt,
Und der geistlich Sinn erwägt
Schein't es nah' verwandt zu sein.

Denn er lässt sich beides fassen
Diese Ströme, dieses Wasser,
Scheinen Gottes Geist zu sein;
Und das Holz und Bäume neben
An dem Ufer, mögen eben
Seine Geistes Kinder sein.

Und die Frucht und Blätter eben,
Die sehr heilsam sind beschrieben,
Kann Mann auch abbilden fein:
Lässt es sich nicht schon erklären—
Ihre Tugend, ihre Lehren
Mag hiermit verstanden sein?

Whence this water came and
whither it flowed and of similar
things, he writes; also of the depth
of the water which at last was be-
yond his power to estimate.

Likewise, the spiritual meaning
of all this symbolism is beyond my
power to explain, yet some of its
teachings I may attempt to set
forth.

On the side of the river, on the
banks thereof, stood trees the
leaves and the fruit whereof were
good for healing and food.

And when comparison is made
between what John saw and the
vision of Ezekiel, the spiritual les-
son is evidently the same, or, at
least, very similar.

The correct interpretation is that
the stream of water stands for
the Spirit of God and the trees on
the side for the children of God.

The meaning of the leaves and
the fruit, which were designated
as being very healing, can also be
understood.

Und so kann Mann weiter gehen,
Wenn Mann wollte das beschen—
Was dort zu Yerusalem,
Wohl zu der Apostel Zeiten,
Bald nach Christi Tod,
And dem Pfingsten is geschelen.

Wo der Geist ward ausgegossen,
Wo dies Wasser ist geflossen
Von dem Vater und dem Sohn;
Wo es flos sehr reichlich nieder
Auf die Yünger, auf die Glieder,
Aus dem hohen Heilithum.

Und in Wahrheit darf Mann sprechen,
Gleich wie Baum' an Wasserbächen.
Waren diese Yünger denn;
Denn sie wurden sehr gewaltig,
Und die Früchten manchfaltig—
Kannte Mann bald reichlich sehen.

Denn sie haben viel gelehret,
Und es wurden viel bekehret
Durch Ihr Wort und dessen Kraft,
Denn die Schrift die thut erzählen
Das einmahl dreitausend Seclen,
Sich bekehret auf einem Tag.

Diese wurden Mitgenossen,
Und das Waser das geflossen,
Wurde ihnen auch zu Theil,
Und so flos es immer weiter
Zu den Völker, zu den Heiden,
Zu des Menschen Wohl und Heil.

Auch sind die Apostel selber
Hingereist zu fremden Felder,
Einzuladen nah und fern,
Das doch alle sollten kommen
Zu dem Heil Gnaden Brunnen,
Uud zum Abendmahl des Herrn.

In the light of all these teachings it is not hard to understand the event which transpired in Jerusalem in the time of the Apostles on the Day of Pentecost.

At which time the Spirit was poured out, as a mighty stream upon the Disciples from the Father and the Son.

And it is adhering strictly to facts to say, that like trees which are planted by rivers of water, did these disciples become, for they became influential and brought forth fruit in rich abundance.

They taught, on every hand, the truths of the Gospel which resulted in the conversion of many, the Scriptures (Acts) recording the conversion of 3,000 on one day as the result of their preaching and labors.

These also became believers and the water of life became their portion, and through them it found its way out into the heathen nations, bringing them salvation and its attendant blessings.

The Apostles themselves went to strange peoples, inviting them on every hand to partake of the water of life and come to the feast of the Lord.

Und so ist dann dies Wasser,
Welches auf den Geist thut passen,
Einen Segen für die Welt;
Und die Gottes Kinder eben,
Die als Holz und Baum beschrieben,
Gleicherweis ein Segen sind.

Denn ihr Frucht und Blätter eben
Ihre Tugend, Lehr' und Leben,
Sind ein Speiz und Arzenei,
Wodurch mancher wird gezogen
Überzeuget und bewogen,
Auch ein Gottes Kind zu sein.

D'rüm Herr las es noch gesheren,
Lasz dies Wasser noch ergehen,
Lasz es reichlich fliesen noch;
Gies es auf die Yünger nieder
Und befeucht die Bäume wieder,
Und erfrische du sie doch!

Das die Bäume yetzt noch grunen,
Und noch viele Früchte bringen,
Die gesund und heilsam sind;
Und noch viele Bäume eben
Viele Frucht und Blätter geben,
Die yetzt wie erstorben sind.

Denn, O Herr, ohne deinen Segen,
Ohne deines Geistes Regen,
Wachsen deine Pflanzen nicht,
Und sie werden bald ergehen
Und ohne Frucht und Blätter
stehen,
Wenn due sie verfeuchtest nicht.

Und das wär doch tausend
Schade—
D'rüm schenk du aus lauter Gnade
Uns als Bäume Gnad' und Saft.
Ach verzeih' uns unsere Sünden
Unsere Wunden thu' verbinden—
Schenk uns Oel und Gnadensaft.

And so we see that this water,
which symbolizes the Spirit of
God, is a great blessing to the
world, no less so the Children of
God which are described as leaves
and trees.

For their virtues, teachings and
life are food and healing to all
who will believe their word, thus
becoming children of God.

O, Lord, cause this water to pursue
its onward way through the world,
pouring it out richly upon thy
disciples, thus making these
human trees fruitful.

So that these human trees may
bring forth much fruit that shall
be for healing, yea that such that
now are seemingly dead may be
made fruitful.

O, Lord, without the rain of Thy
grace being caused to fall upon
these plants they will not grow and
will soon whither and die.

And since this would work injury
to the cause of Christ, do thou
take our sin away and fill us with
the power of thy spirit.

Das noch deine Yünger eben
Mögten reichlich Früchten geben,
Die gesund und heilsam sind,
Ya, das durch ihr Thun und Han-
del,
Durch ihr Leben, Lehr' und Wan-
del,
Es die Welt erkennen könnt.

Das die Welt mag sehen und lösen
Das in Christi sei ein Wesen,
Ein rechtschaffenes Wesen gar—
Wodurch viele noch bewogen
Mögten werden und gezogen
Zu der schönen Christen Schaar.

Damit noch die Zahl auf Erden
Deiner Kinder viel möcht werden,
Und dein Lob sich noch vermehr!
Mag dies werden Ya und Amen!
Und das all in Yesu Namen,
Und zu Gottes Lob und Ehr'.

O, that thy children might be
fruitful, that through their godly
lives the world may be brought to
know;

Yea, that the world may see and
know that in Christ Jesus there is
that real something which men
seek, and that they may conse-
quently be brought to cast in their
lot with God's people.

To the end that the number of
God's children may greatly increase
in the world to the praise of his
name. And may this result be
brought about in Jesus' name!

EIN RÄTHSEL AUS DER
BIBEL IST WOHL DIES;
DIE FRAGE IST, WER DER
WAR UND WIE ER HIES.

THIS IS A BIBLE-RIDDLE.
THE QUESTION IS, WHO
WAS HE?

BY WILLIAM GROSS.

(Translated from the German by A. E. Hangen.)

Für wahr er wahr nicht Abraham;
Er war auch nicht von Yudas
Stamm;
Er war auch kein Levit;
Denn er war schon zu Noahs Zeit,
Und als die Arch ward zubereit,
Da gieng er damahls mit.

Verily, he was not Abraham,
neither was he of the tribe of
Judah and no Levite, for he was a
contemporary of Noah, and when
the ark was prepared he was in ex-
istence.

Zum Reden war er nicht studirt,
Doch hat er 'mahl ein' Red' geführt,
Das es war wunderbar.
Sein Namen ist nicht hochberühmt,
Ob er gleich wohl hat Leut' bedient,
Die Gottes Diener war 'n.

Bei Leuten sprach er niemahls viel;
Sein' Speize asz er in der Still';
Er war kein frecher Mann
Der Herr ihn einmahl reden hies;
Wo er sich dann auch brauchen
lies—

Das zeugt die Bibel an.

Er reiste 'mahl mit einem Prophet;
Sein Namen oft in der Bibel steht,
Das Mann Kann lesen klar.
Und in dem Neuen Testament
Mann es viermahl beschrieben fin-
det,
Das er bei Yesu war.

Er asz kein Fleisch und trank kein
Wein,
Auch war sein Kleidung sehr ge-
mein—
Ein Fell bedeckt mit Haar.
Und alles galt ihm gleiche viel.
"Verspott mich mein spotten will."
Er blieb doch ruhig dar.

Er reiste 'mahl in eine Stadt
Wo Mann ihm gunst erzeug't;
Mann streute seinen Weg;
Die Leute giengen neben her,
Sie yauchsten vor Freuden sehr—
Das Volk schien ganz bewegt.

Als König ward er nicht verehrt,
Ein solcher Ruhm er nicht begehrt,
Es bracht ihm keine Freud'.
Er nahm kein Schwert in seine
Hand;
Den Knecht Hiob hat er gekannt,
Gelebt in seiner Zeit.

He was not educated as a public speaker, although on one occasion he did make an address that was considered remarkable. His name is not held in high honor even though he was a servant of the servants of God.

He spoke little to people; his food he ate in quietness. And when the Lord commanded Him to speak he performed his duty with circumspection. This is written in the Scriptures.

He once took a journey with a prophet. His name is frequently found in the Bible—all who will, can find it there. Four different times it is stated in the New Testament, that he was with Christ.

No meat he ate nor did he drink wine; his raiment also was very simple—a hair-covered skin. He made very little difference in his estimate of things. "Mock me who will," he said.

Once he made his way through a city, the people of which showed him much honor, for they covered his way (with soft coverings) and on his every side were people who greatly rejoiced.

He was not honored as King—neither did he seek such honor. He took up no sword. He knew God's servant Job, for he was his contemporary.

Er machte keinen Unterschied
Zwischen armen und reichen
Leut'—
Er liebte alle gleich.
Er suchte nicht der Menschen Ehr,
Auch Reichthum war nicht sein
Begehr;
Er diente nicht dem Geisz.

Mann liest nichts vom seim E-
neweib
Doch sieht Mann noch zu unserer
Zeit
Von seinem Nachkömmling:
Mann kann sie ya zuweilen sehen
Mit Leuten nach der Kirche
gehen—
Sie scheinen gleich gesinnet.

Er wohnte nicht in eim Pallast;
Viel Geld das war ihm nur ein'
Last,
Er fluchte nie fürwahr.
Er führte nie kein faul Geschwätz.
Und nun kommt diese Frage zu-
letzt,
Die Frage ist, Wer dies war.

He made no distinction between
the rich and poor—he loved all
alike. He strove not for the honor
of men, nor for riches, and was
not a slave of stinginess.

There is no account given of his
wife, yet, even to this day, his de-
scendents can be seen and that, ac-
companying other people to church.
They seem of one mind.

He did not live in a palace; much
money was only a burden to him;
he certainly never cursed; he never
lead in filthy speech.

And now comes the question at
the last, Who was this?

A SCRIPTURAL RIDDLE.

BY WILLIAM GROSS.

The question is, Who may it be?

(Translated from the German by A. E. Hangen.)

Er war kein Prinz von dieser Welt,
Er hatte nie gross Gut und Geld;
Er war kein Königs Sohn;
Die Bibel nennt ihn kein Prophet;
Sein Nahm oft in der Bibel stehet;
Er war gleich im Anfang.

He was no prince of this world,
nor the Son of a King, nor had
he ever many earthly treasures.
The Bible does not designate him
as a prophet, but his name is fre-
quently found there. He began
to be soon after the "beginning"
(of all things).

Ob er ein Sohn von Adam war,
Das mach ich hier nicht offenbar,
Doch er war nicht der Kain;
Er war auch nicht von Kains Ge-
schlecht,
Und Mann liest in der Bibel nicht
Das er ein Mord gethan.

Er lebte schon zu Noahs Zeit,
And als die Arche ward bereit
Da hat er nicht gethan
Wie dazumahl viel Leut' gethan:
Sie schmäheten den Frommen
Mann
Und trieben Spott und Höhn.

Die Sündfluth hat die Leut' ersäuft
Die immer Sünd' auf Sünd' ge-
häuft;
Aber der kam davon,
Darum Mann leicht ergründen
kann
Er war kein böser, frecher Mann—
Der wär nicht so entflohen.

Der Thurm zu Babel ward gebaut
Da wurden Stein und Holz gehau't
Viel Leuten halfen sehr viel;
Der legte keinen Finger an—
Das war auch recht und klug ge-
than,
Weil es doch misviel.

Als zwischen Lot and Abraham,
Ihr Knechten ward ein Streit und
Zank,
So schweig er ruhig dann;
Er stelle sich auf keine Seit',
Er stärkte nicht der Zank und
Streit—
Dies uns was lehren kann.

Whether he was a son of Adam I will not here reveal; however, he was not Cain nor did he belong to Cain's seed, and neither does one read in the Scriptures that he committed murder.

He lived already in the time of Noah, but he did not, as many others, persecute and mock this man of God (Noah).

The flood destroyed the people who heaped sin upon sin, but he escaped, so that it is apparent that he was no bad man, else had he not escaped.

In the building of the tower of Babel, which required much material and in which many people helped, he took no part, thereby showing his wisdom, for it was displeasing to God.

When Abram's and Lot's herdsmen strove with each other, he took no part therein, doing nothing to promote the quarrel. Here is a lesson for us.

Sein' Kinder machten einmahl zwar
Da ihrer viel beisammen war'n.
Ein Anzahl Leut' zu thun.
Doch war'n sie selbst vielleicht
Schuld daran—
Sie wollten ihnen Gewalt anthun.
Und was geschah nun?

Ei: Es geschah bald nachher
Das ihr zwei Schifflein auf dem
Meer
Beinah' versunken waren.
Das haben sie zuweg gebracht;
Aber hier ist es jetzt die Frage:
Wer war die Schuld daran.

Sie wollten still vorüber ziehen;
Die Leute liesen sie nicht gehen—
Was thaten sie zuletzt?
Sie setzten all' ihr Kräften an
“Aug für ein Aug, Zahn für ein
Zahn”
Das war das alt' Gesetz.

Es war beim See Genesareth,
Dort waren sie 'mahl versammelt
g'west,
Wo es gesegnet schien;
Da ward ein Sünder überzeugt:
Er hat sein Sünd vor Gott gebeut,
Und Gott vergab auch ihm.

Als Mose zog durch's Rote Meer,
That er nicht wie Pharoahs Heer:
Er yagte ihm nicht nach;
Dort ward er nich vom Meer er-
säuft,
Hat kein soleh traurig End erreicht,
Wie Pharoahs Männerenschaft.

Once when a good many of his children had come together they attempted to harm some people. Yet, these people may have invited this attack on themselves. And, now, what happened?

It came to pass, soon thereafter, that their two small boats were almost sunken in the sea. But the question is, who was to blame for this?

They tried to pass by quietly but the people would not permit them. What did they do at last? They applied all their power—"eye for an eye and a tooth for a tooth," was the old law.

At one time, when they had come together by the Sea of Genesareth, where the atmosphere was spiritual, that a sinner was convicted, and, confessing his sin to God, he was forgiven.

When Moses went through the Red Sea he (who?) followed not the example of Pharaoh—he did not follow him. He was not drowned in the sea, like Pharaoh's host.

Ein frommer König, ward gemeldt,
Sandte einmahl zu ihm für Geld;
Er hat's ihm auch beschert.
Er wohnte nie in einem Pallast,
Viel Geld das war ihm nur ein'
 Last;
Er hat es nicht begehrt.

A pious king, we are told, once sent to him for some money which he gave to him. He never lived in a palace and much money was a burden to him. He never had any desire for it.

Yohannes, der der Täufer war,
Hatte ein Kleid von Kamels Haar;
Taufste in Yordan,
Der war dem Yordan auch nicht
 fremd,
Aber sein Kleid wird auch nicht
 benennt,
Das es ein solches war.

John the Baptist wore a coat made of the hair of a camel; this man was not a stranger in the region of the Jordan. It is not mentioned, however, that his apparel was such as John wore.

Yohannes kostete kein Wein,
Und Fleish das asz er nicht, ach,
 Nein,
Ich glaub er asz es nie,
Aber dieser, nach seilnem Gesetz
Ward vom Fleisch essen nicht ver-
 letzt;
Aber Wein trank er nie.

John ate no meat; neither did this one of meat that had been desecrated; neither did he ever drink wine.

Ob er ein wahrer Beter war
Das ist dem Herr all' offenbar—
“Richt nicht,” das Wort uns Lehrt.
Doch aus seim innersten, fürwahr,
Stieg ein Gebet zu Gott,
Und es war auch erhört.

Whether he was a man of much prayer is known to God—judge not, says the Word. Yet from his inmost heart came a prayer which was heard of God.

Er hatte viele Kinder zwar,
Die nach der Zeit um Petrus War';
Petrus sie zu sich nahm,
Damit er sich vermuthen lässt,
Sie waren kein böses Volk gewest,
Sonst hat er's nicht gethan.

He had many children who afterwards were in fellowship with Peter, Peter giving them this privilege on the supposition that they were no bad people.

Die Bibel merkt ein Yüngling an,
 Zu dem er unvermuthet kam;
 Er nahm ihn dann mit sich,
 Und er war ihm dann dienlich
 sehr;
 Er diente nicht um Geld und Ehr'—
 Das war nicht sein Gedicht.

Sein Nam' Mann in der Bibel
 findt:
 Doch in dem Neuen Testament,
 Da ist noch vielmehr.
 Sein Sinn war nicht hoch herzu-
 fahren;
 Er stellte sich nicht oben an,
 Gleich wie die Pharisäer.

Er stieg nicht, aus Vermessenheit,
 Auf Höhen und Gefährlichkeit;
 Aus Vorwitz ohne Pflicht,
 Doch in die Tiefe sah er klar,
 Da sah er vieles offenbar,
 Was andere nie erblickt.

Ein mancher der sein Lebenlang,
 Nach Kunst und Wissenschaft
 rang,
 Und darnach sich bemüh't:
 Dennoch glaub ich sah' dieser klar,
 Was solchen niemahls sichtbar
 war—
 Hat diesser wohl erblickt.

Als Christus auf der Erd gereist,
 Und 'mahl Fünf Tausend Mann ge-
 speist,
 War er damahls dabei.
 Er machte Christi kein Verdries,
 Der Herr ihn zu sich bringen lies,
 Er war ohne Heuchelei.

The Bible refers to a youth to whom he came unexpectedly and whom he took along with himself, this youth making himself useful without thought of money or honor.

His name is found in the Bible (Old Testament (?)), but more often in the New Testament. He was not disposed to be imperial as were the Pharisees.

He did not through presumption ascend to dangerous eminences, nor did he permit his inquisitiveness to take him farther than his duty; yet he thought deeply, and many things, that to others were mysterious, were well understood by him.

By such who were in quest of learning and earnestly strove to possess it, was this one clearly apprehended.

When Christ was upon the earth and on one occasion fed 5,000 men, he was present. He was no offence to Christ, for he ordered him brought to Him, since he was without hypocrisy.

Ob er bei dem Gamaliel
 Studiret hat, Man's lassen will:
 Mann irret sich oft sehr.
 Aber der See hat er bereist
 Wohin; Mann recht genau nicht
 weis.
 Kann mirs yemand erklären?

Es scheinet mir wohl glaublich gar,
 Das er an Areta verbei fuhr—
 Areta war eine Stadt—
 Aber ob er yemahls zu Rome
 Gefangen sasz, das lass ich nun—
 Ich will kein Disputat.

Er herbergte 'mahl ein Prophet:
 Da ward zu Gott gebet,
 Der Herr hat auch erhört
 Drei Tage blieb der Prophet bei
 ihm
 Und als er sollte weiter ziehen,
 Half er ihm auf den Weg.

Der Prophet nahm dann sein Ab-
 schied,
 Und predigte nachher den Leut,
 Das viele sich bekehrt;
 Wer darf es sagen klar
 Das er ein Götzen Diener war?
 Hat er nicht Gott geehrt?

Der Prophet war ein Gottes
 Knecht,
 Daran sollt doch Mann zweifeln
 nicht:
 Der Herr hat so geführt.
 Der Prophet war auf einer Reiz,
 Wohin, der Herr am Besten weis—
 Kann mir's yemand erklären?

Whether he studied under Gama-
 liel we will leave an open question
 —so often we are mistaken in our
 opinions. But he journeyed on the
 sea, to what place is, however, not
 known. Can any one tell me?

It seems evident to me that he
 sailed past Areta—Areta was a city
 —but whether he ever was a pris-
 oner in Rome, I will not attempt to
 say. I have no desire to dispute
 the matter.

Once he lodged a prophet on
 which occasion prayer was offered
 to God which was heard of Him.
 After a three day sojourn of the
 prophet with him he was helped
 on his way by this man.

The Prophet afterwards preach-
 ed to the people with the result
 that many were converted. Who
 will make the unequivocal state-
 ment that he was an idolater? Did
 he not honor God?

The prophet was God's servant—
 of this we should not be in doubt.
 The prophet was on a journey—
 whither the Lord knew best. Can
 any man tell me?

Er kam auf seiner Reis dahin,
 Wo es ihm etwas traurig gieng:
 Die Lent' stiesen ihn aus.
 Da hat sich dieser Freund ge-
 nährt,
 Bei ihm ist er dann eingekehrt:
 "Komm herein; was bleib'st du
 d'räus?"

Da hat Mann das Gebet gesucht,
 Und seine Zeit nicht zugebracht
 Mit unnützer Gespräch,
 Wie Mann's an manchen Plätzen
 seht,
 Und es uns armen Menschen gelhet,
 Auf unserem Lebensweg.

Nun, mein ich, konnt Mann mer-
 ken zwar,
 Das er nicht ein Verächter war,
 War er ein Gottes Knecht?
 Er führte nie ein faul Geschwätz
 Ich mach nachmahls die Frage
 Zuletzt,
 Wer war dann dieser yetzt?

He passed through a sorrowful experience on this journey, for he was rejected by the people. Then came his friend to his help, to whom he entered in on being heartily invited.

In prayer and not in idle talk, as is the case with many, was the time spent.

It seems clear that this man was not one that made light (of serious matters). He must have been a servant of God for he never indulged in filthy conversation.

And now may I once again ask,
 Who was this man?

The following pamphlet, written by William Gross, is herewith published:

SOME THOUGHTS CONCERNING THE TEACHING OF THE HOLY SCRIPTURES.

This question was put to me by a believer in the Lord: "What would be your answer if you were asked by any one to give proof that the Scriptures are the inspired Word of God?" Some might think a question like this should be readily and easily answered. So it might be, if you had to deal with such as believe in the divinity of Christ. But if they do not accept the Scriptures as proof, neither believe in the divinity of Christ, what then can be said to persuade such, or to bring them to consider whether

they are not on slippery ground, and whether such a belief will make them happy in this life or hereafter?

Much might be said as proof of the divinity of Christ, that He was the Son of God, and also that His teaching was the Word of God. If I were to reason with such as accept the Scriptures as truth, then I would point out the miracles that Christ performed as proof that He was a teacher sent from God; as Nicodemus said, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." And did not Christ prove by His works, His miracles, that He was the Son of God and came from God? Did He not say to the Jews, "If ye will not believe me, believe the works that I do?"

What were these works? They were many, and I can but name a few of them. His first miracle was in Cana of Galilee, at the wedding where He turned water into wine. At His bidding the sea became calm, the tempest ceased, the storm abated. At His bidding even the dead came forth and arose from the graves; the blind were made to see (even one who was born blind), the deaf were made to hear, the dumb were made to speak, the lepers were cleansed, and as the man that was born blind said to the Jews, "It is marvelous that you do not know from whence he is and he hath opened mine eyes to see. Since the world began was it not heard that any man opened the eyes of one that was born blind." He fed five thousand with five barley loaves and a few fishes. He went about doing good to all mankind, teaching them concerning the kingdom of heaven. His preaching was so powerful and His teaching so sublime, that it may well be said, as His enemies said (or rather those who were sent to apprehend Him and bring Him hither, but returned without Him and being asked why they had not brought Him, they answered), "No man ever spoke as this man spoke." But when the Pharisees could not gainsay or deny that He performed wonderful miracles such as no man ever did, even cast out devils, they ascribed it to the power of Belzebub, the prince of devils. I believe that they knew better, and that was a dreadful blasphemy (perhaps against the Holy Ghost). At last when He expired on the cross the sun refused

to shine and the veil of the temple was rent in twain and the rocks were also rent and the earth quaked. When many of the people saw this they turned away and smote on their breasts, and the centurion said, "Verily this man was the Son of God."

After He was buried, the third day He arose triumphant over death, hell and the grave, but He had foretold that He must suffer and be crucified and buried and rise again the third day. The Pharisees knew of this prophecy and therefore to secure the body they placed a guard at the mouth of the sepulchre. But the third day an angel descended and rolled away the stone and the soldiers were as dead men. And Christ rose from the grave triumphant. Could the Jews still deny that He was the Son of God? As Christ told them that they were of their father the devil, who "is a liar from the beginning, and after the lust of your father will ye do." He was a murderer from the beginning and abode not in the truth. And just so were the Jews; they were murderers, and abode not in the truth. For those Jews gave money to the soldiers to have them lie and say the disciples had stolen the body while they slept. Strange sayings! Could those few unarmed disciples steal the body which was guarded and surrounded with a band or company of soldiers? If we contemplate and take these things into consideration—the works, the miracles that Christ performed gave sufficient proof that God was with Him, and as He declared that He was the Messiah, the Savior of the world, the Son of God—how can it be otherwise than that His teachings must also have been and are truth and may truly be called the Word of God?

John says, "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." It seems to me this should be sufficient proof to any one that studies the Gospel, though he should have only a knowledge of Christ after the letter of the Scriptures, that He was the Son of God, and therefore should believe the Scriptures and accept Christ as the Son of God.

By denying the divinity of Christ we make Christ a deceiver, for He so often declared to the Jews that He was God's Son and sent into the world from God the Father. He said to the

Jews, "Before Abraham was, I was." Or, if we term the Scriptures to be only writings of some shrewd men that contrived to write and introduce such writings as the Scriptures, and such a religion as taught in the Scriptures, then those men were deceivers likewise. But I dare say it is not in the wisdom or power of man, not in the power of the brain of some cunning man to write such writings as the Scriptures. If they that wrote them would not have been inspired and filled with the Holy Ghost they could not have written them; and if the apostles and the men that wrote the Scriptures were inspired and filled with the Holy Ghost, then their writings contained in the Scriptures are likewise the Word of God. Our Savior, for an all-wise purpose had especially chosen some as apostles and called them to follow after Him, having chosen them to be witnesses of His miracles, and also to teach them concerning the kingdom of God. He commanded them before He departed from them to tarry at Jerusalem until they had received the promise, namely, the Holy Ghost, the power from on high, the Spirit of truth that leadeth into all truth. This Spirit of truth was to open their understanding of the Scriptures, and also to bring to their remembrance these things that He had taught them, and also clothe them with power, to go forth amidst all persecutions and opposition. Now, this promise being fulfilled and the Holy Ghost having come upon them they went forth and taught the people the tidings of salvation. And we now have in Holy Writ many of the teachings of the Savior and also His parables and miracles; yet I believe much more might have been written, for John says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." In German it says, "Ich achte die welt wuerde die buecher nicht begreifen die zu beschreiben waren."

I believe that each of these four evangelists has endeavored to write some of the teachings and sayings and parables of our Savior, and also of the miracles He wrought, but neither one has written all; for as John says, if all should be written many more things might be written, but each one wrote as things were im-

pressed in his mind as he was led by the Spirit, and thus the one fails to mention all the same parables and miracles the others do, but each has mentioned in part enough to give proof that Jesus of Nazareth verily was the Christ, the promised Messiah, the Son of God, the Savior of the world. If we read the four evangelists, then we have the incidents of His coming into the world, being born of the lowly virgin Mary in that lowly town of Bethlehem as foretold by the prophets. We have on record many of His teachings, His parables, His miracles and also His suffering and death and resurrection, and His appearance to His disciples, and the commandments He gave them to go into all the world and teach all nations, and also His ascension into heaven to the Father, where He is now seated at the right hand of God. These are some of the things written by the four evangelists. And then at the day of Pentecost the Holy Ghost was poured out upon them, and Christ's promise was fulfilled. He did not leave them comfortless; the Comforter was given them. It might be said that Christ and the Father made their abode with them. The disciples were in Christ and Christ in them. His kingdom was set up in their hearts. Christ had said, "It is expedient for you that I go to the Father; for if I go not to the Father, the Comforter will not come; but if I go, I will send the Comforter, even the Spirit of truth, that will teach you all things." In like manner we have on record in the New Testament the acts of the apostles after they were filled with the Holy Ghost and went forth on their mission. We are made to know here how Christ was with the apostles and worked mightily through them, for even as Christ did, so did they likewise perform miracles and preach with great power, being filled with power from on high. Thus we might further refer to the epistles of Peter and Paul, likewise James and Jude and the letters of John and the book of Revelation. These were written by inspiration.

Paul and Peter's epistles were especially to the churches, to the household of faith. Many who had been converted through their teaching were now being fed with the spiritual food from heaven.

And now, to sum up what has been said concerning the teachings of Christ and the apostles, the Gospel of the New Testament,

is it not rightly called the Word of God? And is it not by the direction of the Lord who has said, "Lo, I am with you alway, even to the end of the world?" Is it not by His overruling care for His flock that the Scriptures were thus written and preserved to the present time? And the epistles of Paul and Peter, what a variety of teachings do they afford for the saints!

Thus far I have written concerning the divinity of Christ and the Gospel teaching of the New Testament. When Holy Scriptures are mentioned it implies the Bible, the Old and the New Testaments. It might be said by some, What have you to say about the Old Testament? Well, the Bible is called the Book of all books, and I believe it is a true saying. If we read the Gospel, the writings of Christ's apostles, because they wrote by inspiration we are reading God's Word. If we read the Psalms and the sayings and prophecies of the holy prophets who wrote and spoke, being moved by the Spirit of God, we are not then also reading God's Word? In Heb. 1:1, 2 we read, "God who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son." Therefore the sayings and writings of the prophets have been God's Word to the people. It might be thought by some that we have no need of the Old Testament. That we can be saved if we believe and observe the New Testament. True, if one was absolutely deprived of the Old Testament and was in possession of the New Testament and would believe the Gospel and obey Christ he would be saved, but what a large and important variety of information we derive from the Old Testament. Therein we can read how God foretold through the prophets the coming of the Messiah, especially through Isaiah the prophet. Though he lived over seven hundred years before Christ, yet did he foresee and foretell His birth, that He was to be a man of sorrows and sufferings, and that He would give up His life like a lamb dumb before his shearers. Thus did many and perhaps all of the prophets more or less foretell and look for the appearance of the Messiah in the fulfillment of time and thus the prophets were inspired and moved to speak and

write those things by inspiration. Likewise Moses wrote the books of Moses, the creation of man and all things and the fall of man through disobedience and transgression, and then the promise of One who was to come that should bruise the serpent's head. God left not man without hope. To Abraham the promise was made "In thy seed shall all the nations of the earth be blessed." And by Moses it was said unto the children of Israel, "A prophet shall the Lord your God raise up unto you from amongst your brethren like unto me; him shall ye hear." All these sayings were prophecies of the coming of the Savior into the world. In the Bible we also have the Ten Commandments that were given on Mt. Sinai to Moses. In the Old Testament we have history, telling how God always cared for the faithful ones that trusted in Him and how He blessed Abraham and Isaac and Jacob and also Joseph, and how He chose the seed of Abraham as a people peculiar to Him, and led the children of Israel out of Egypt with a strong arm through the Red Sea, through the wilderness to the promised land. We are also told much about sacrifices, the shedding of blood and those things which were types and shadows of things to come, or figures that pointed to the Lamb of God, the Savior that gave His life for an atonement for the sins of fallen man.

This is but very little that might be said concerning the value of reading in the Old Testament. For in it we have on record the forms of worship under the old dispensation, the shedding of blood, the burnt offerings, or sacrifices of sheep, oxen and goats. Those things were shadows and types or figures that pointed or foretold of the one all-sufficient sacrifice, namely, Jesus Christ the Lamb of God that gave His lifeblood for the sins of the world. The Old Testament confirms and strengthens the New, and in the New we have on record the fulfillment of the Old.

Thus the Old Testament and the New Testament strengthen each other, and are so combined that both should be preserved for humanity. It is of great advantage that we have both, and as the Bible contains both, and as they are so interwoven and bound together as one book, yet not man put them asunder. And whereas we have now proceeded this far concerning Christ and

the Scriptures, (the Old and the New Testament), we wish to convince all that Christ was divine and that He was the Son of God and that the Scriptures are sacred and rightly called the Holy Scriptures or God's Word.

In addition to this I would wish to say to such as disbelieve the Bible and misconstrue the Scriptures, and who deny the divinity of Christ, What think ye, or what say ye concerning those books and that history which are not the Scriptures, but contain confirmation of many of the sayings of Christ? Flavius Josephus, although a Jew (a Pharisee) wrote the history of the Jewish nation, even from the time of Abraham. He relates the dreadful destruction of the city of Jerusalem which the Gospel makes mention of and Christ foretold because they did not heed the day of their visitation but rejected the long promised Messiah. And Christ wept when He beheld the city, for He foresaw and knew the utter ruin and misery that awaited them, both soul and body. Flavius Josephus lived at the time of the destruction, was an eyewitness of those things, and He made his escape with his life by fleeing over to the Romans and then afterwards he wrote the account of the ruin and desolation of the city of Jerusalem and of the temple and the Jewish nation. We may well believe that he was spared for the very work he did to write those things, how the sayings of our Lord came to pass and were fulfilled. For has there ever a greater calamity befallen a people? "O Jerusalem, Jerusalem, thou that killst the prophets and stonest them which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." And Jesus likewise said to the disciples, "Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down." And in Luke's gospel we read thus, "And when Christ came near and beheld the city he wept over it, saying, If thou hadst known, even thou at least in this thy day the things which belong to thy peace, but now they are hid from thine eyes, for the days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round and shall keep in on every side, and shall lay

thee, even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another because thou knewest not the time of thy visitation!"

Now these sayings of the Saviour verily came true, and prove that no one can deny that it was the foretelling of the desolation of Jerusalem and the temple and the great calamity that came upon the Jews, that would not accept Christ but crucified Him and said, His blood be upon us and upon our children." If any one has read the destruction of Jerusalem as told by Flavius Josephus, must he not conclude that His blood did come upon them and their children? No wonder Christ said, "O Jerusalem, Jerusalem!" Did not Jerusalem become a house of murder, a den of murderers? Within the walls of the city amongst the Jews themselves was riot and murder and plunder and starvation. And outside the walls the city was surrounded by the Romans, and many Jews were taken by the Romans and crucified outside the walls of the city. When the city was taken and the Romans succeeded in entering into the city and into the temple they slaughtered thousands upon thousands, and trampled under foot the bodies of the slain and waded in the streets that were streaming with human blood. Much more could be said, but to conclude I will yet say this: The temple was set on fire and consumed and the stones were all torn down, even into the foundation in search of the gold that had melted in the flames and run down into the foundation. Such was the fulfillment of the sayings of Christ concerning Jerusalem. And the Jews from that time unto this day are scattered all over the earth among all nations. If any one will deny the Scriptures, how can they deny those things?

Does not Flavius Josephus make mention of Him? I will here just mention some of his sayings concerning Jesus: "Now there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works." And Josephus also mentions that "when Pilate at the suggestion of the principal men amongst the Jews had condemned Him to the cross, but to these that loved him he appeared to them alive again the third day. As the prophets had foretold these and ten thousand

wonderful things concerning him." Josephus also makes mention of John, called the Baptist, stating that Herod had put him to death, although Josephus called him "a good man who commanded the Jews to exercise virtue and righteousness."

And now, to all such that will not believe the Scriptures, what think ye of these things? Do not writers give much information that confirms the Scriptures as truth? In addition to all this we might refer to the writings of other histories and the books of the holy martyrs who suffered persecution and death for the cause of Christ, from time to time down through many centuries, and we need only to turn back to the fifteenth and sixteenth centuries, and it cannot be denied that the followers of Christ endured much suffering and persecution and martyrdom since Christ through many centuries. The history of these things may be easily traced and known to be true, for we are told of some kings at the head of the government that sought to do as the Jews did, to destroy the religion of Christ. They imprisoned the believer and tortured many and put them to death, burning many at the stake and some were also beheaded and drowned and some endured torture worse than death, being torn and sawn asunder, and if the holy Scripture was found in the hands of such they were taken into custody and treated as heretics. But in spite of all the powers and plans of the enemy, Christ's kingdom spread on earth and the Holy Scriptures have been preserved and handed down from generation to generation.

Christ never taught or allowed His disciples to use carnal weapons or to destroy life or kill their enemies, for He came not to destroy the lives of men, but to save. He taught His followers both by precept and example to do good to all mankind and to pray for their enemies, saying to His disciples, "Behold, I send you forth as lambs among wolves; therefore be ye wise as serpents, and harmless as doves." Thus they went forth teaching and proclaiming the glad tidings of salvation, a religion that brings peace on earth and also righteousness. If the disciples were persecuted in one city they fled into another. They suffered persecution and death.

What a contrast between Christ and Mohammed the false

prophet! Mohammed enforced his religion, teaching all his followers to take the sword and to murder those that would not yield and accept his religion. He even promised free salvation to his followers if they would kill the Christians. Thus the religion of Mohammed brought terror and bloodshed to mankind. But the religion of Mohammed did not spread in the earth and bring joy and peace to mankind as Christ's religion did. Christ and His followers convinced men by their steadfastness and patience in suffering and their praises to God in prisons, even though they went to the flames, singing praises to their God. Of them it may truly be said that nothing could separate them from the love of God, neither life nor death.

The Holy Scriptures, the Word of God have through all persecution and dark ages of apostasy been handed down to the present time. Does this not prove that the gates of hell could not prevail against it? It is the Lord that clothes His followers with power from on high. He gives grace and comfort according to their day, and it is through His protecting care that He has yet a people and a Church on the earth. It is by His care and watchfulness that the Gospel is yet in existence in the original doctrine of truth sufficiently that all those who are upright and sincere to do the will of God may learn the plan of salvation, the way to heaven, for we yet have the Holy Scripture and the Savior has also promised to lead His followers by His spirit of truth into all truth.

Much has been said as an explanation to those who would know why we knew that Christ was the Son of God and the Bible the inspired word of God. Much has been said I think that should make the skeptic stop and consider whether it is not a dangerous and slippery road that they are traveling. To the believers, may it be a cause of strength and faith in God and His Word. Has not the regenerate child of God many spiritual blessings and experiences that he may know the truth of the sayings of Christ and can therefore really say, "We know that Christ is the Son of God, and the Bible the Word of God?" Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." In 1 Cor. 2:14 we read, "But the natural

man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And thus may it be that the things I yet wish to remark may seem foolishness to the unbeliever. To the child of God those things are indeed a source of strengthening of our faith in God, and Christ as the Son of God. But if any one wishes to see the kingdom of God, and wishes to become a child of God and receive those spiritual blessings, let him exercise faith and obedience.

Cain and Abel brought offerings. Cain's offering was not acceptable to God while Abel's was. Why was Abel's accepted? Because it was offered in faith. "Without faith it is impossible to please him. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

And now concerning obedience and faithfulness, I think we dare point to a very early period in life, even in childhood, a reward of peace and joyfulness in the child and it draws near to its parents with joyful countenance, for it has not been unfaithful towards its parents. And is not such faithfulness a promising bud that ought to be cultured and cherished that it may expand more and more as a flower that comes to bloom and gives a sweet perfume? It is the way to happiness, as the saying was in the old schoolbook, "To be good is the way to be happy." If unfaithful the child is not happy and does not come to his parents joyfully. Thus disobedience brings condemnation in the conscience and causes unhappiness. To honor father and mother is the first commandment with promise. I read a story in the old schoolbook of a little boy that was sent on an errand and by the way he saw a barrel with chestnuts therein; and while in the act of taking some his conscience was smitten. Something told him, "They are not yours; it is wrong, it is a sin for you to take them." So he did not take any, and when he got home he told his parents how he had been tempted to take that which was not his own, and how something told him it was wrong. Then the parents heartily expressed their thanks to God and the lad that he had been kept from taking that which was not his own, and they told the boy that it had been the voice of the good Spirit

that had kept him from sin. If this voice is heeded even at an early age, obedience given thereto and honor shown to father and mother, is not this the "fear of the Lord, the beginning of wisdom?"

The Lord says, "They that seek me early shall find me." And is it not the duty of parents to teach the children in like manner and impress their tender minds, teach them to pray, telling them of the Savior, of the beautiful heaven, and then instruct them to read the Bible wherein they read of God and the good men of old, Abraham, Isaac, Jacob, Joseph, little Moses in the ark of bulrushes? If we seek to lead them thus by example and precept to read the Holy Scriptures and good books, those things are helpful to culture the promising bud and bring it to bloom. But how about those who disown the Scriptures? What is their influence on those around them, and especially their children? Children that hear such remarks of their parents concerning Christ and the Scriptures oftentimes imbibe a seed of unbelief that brings forth a bud that shoots up in unbelief and if it does not end in infidelity, such children of such parents oftentimes live indifferent lives and without any religious profession, but become connected with some secret order where the name of Jesus is not regarded and where they are yoked together with unbelievers and are admitted as members by hard oaths to conceal the secrets.

As a man is faithful to seek God, so God is faithful towards man, and did always bless those that sought to fear and serve the true God. In the fulfillment of time He sent His only begotten Son, the long promised Messiah into the World to open a way for fallen humanity, and now Christ says, "I am the door to the sheepfold; by me, if any man enter in he shall be saved and shall go in and out and find pasture. He invites all and says, "Come unto me, all ye that labor and are heavy laden; and I will give you rest." It is the work of the Spirit of God first to convict men of their sins and their lost condition. God has made a way of escape and sent His only begotten Son into the world to shed His precious blood as an atonement for the sins of mankind. Christ invites all that feel their need of a Savior and says, "I am the door of the sheepfold." All those who come to Jesus' feet

with godly sorrow and true repentance He will not cast out, but pardon and receive them and they shall go in and out and find pasture. But all those that will be partakers of these green pastures must first repent and enter in through the door.

John the Baptist preached repentance. Christ also preached repentance to the people. "Repent ye; the time is fulfilled, the kingdom of God is at hand." Peter preached at the day of Pentecost, first repentance and then baptism in the name of the Father, Son and Holy Ghost. Paul also taught repentance toward God and faith in the Lord Jesus Christ. But after repentance and acceptance having entered in through the door they are led to green pastures and still waters, we would say, the spiritually minded, the new-born child of God oftentimes finds pasture (enjoyment) in the house of worship with God's people. They find pasture in joining with God's children in singing praises to God, they oftentimes find pasture in company and fellowship of Spirit with the disciples and sometimes in a sickroom with a saint on a bed of affliction, they find pasture in God's Word and in His promises. And truly these pastures are wholesome food and cause the sheep to become strong and healthy. For the lambs these pastures are truly good to feed on and grow thereby. The waters are living waters, proceeding from the throne of God and the Lamb, and those waters flow through Immanuel's ground, so-called because they are the pasture grounds for the flocks of King Immanuel. He cares for His flocks and leads them to the still waters and the green pastures. The still waters might be applied to the contentment or the quietude of mind, the peace of God. As these waters do not fail and these green pastures always abound, so the Great Shepherd has sent forth His servants to go throughout the world and invite all that are athirst to come and enter in through Him and partake of the waters of life freely. These are some of the blessings of the Christian's experience in the Christ-life. If they abide in His sayings, they grow from grace to grace, from light to light, and their sufferings and trials that they oftentimes meet must work for their good and are oftentimes a process to refine them like gold that is cleansed

the more and made to shine the more and fitted for the Master's use.

The disciples of Christ were taught much concerning many things—Christ's suffering and crucifixion and death on the cross, also of Him being one with the Father, and "I in you and you in me." Christ also said, "If a man love me he will keep my words, and my Father will love him and we will come unto him, and make our abode with him." Such sayings as these were not fully understood by the disciples while Christ was with them personally; but after He left them and sent the Spirit of truth, the Holy Ghost, then the Father and the Son or the Holy Ghost made abode with them, and opened their understanding and made them to know "Christ within, the hope of glory." After they had received the promise, the Comforter, the power from on high, then their faith in and love to the Lord was as a flame that could not be quenched. Now they understood His death on the cross, the plan of salvation and the teaching of Christ, the sayings of the new birth and the many parables. For Christ within was now their divine Teacher and opened the Scriptures to them, and the disciples likewise wrought miracles and preached with great power. It was now Christ through them, as Peter said, Faith in the name of Jesus of Nazareth has made you whole. Now the disciples were in Christ and Christ in them. And they had fellowship with the Father and the Son and that which they had seen and heard declared they unto others. Those things that they had handled, things that they had tasted, the Word of life, and those things are in store for those who have entered in through the door with true repentance and are then obedient and abide in Christ will grow in grace and in the knowledge of the Lord, or will grow more and more to a full stature in Christ Jesus, and will be partakers of the joys and blessings the Lord bestows upon His children. As the natural body has need of bread from time to time to nourish the body, so the spiritual body needs food or nourishment. As the bread is for the body, so is the Word of God nourishment for the spiritual body. Therefore the Word of God or the Holy Scriptures are the nourishment for God's children and the Scriptures are precious to

them. All other books concerning transitory things, when they are read and once known are of no interest to be read again, for it is an old story. But the Bible remains for the child of God a food that it appreciates and needs from time to time and thus the child of God feeds on God's Word and likewise the faithful ones receive the promise. The Holy Ghost will be given to them and the love of God shed abroad in their hearts from time to time.

They will be made to know something of that peace which passeth all understanding, for the Comforter is given them which is also the Spirit of truth, the divine teacher that opens to them the Scriptures and leads them into all truth. And thus they know truth and have found truth. And thus they likewise are made to know Christ in spirit and in truth, for Father, Son and Holy Ghost are one and at the day of Pentecost He came and made His abode with them in their hearts, and in like manner the promise is to all, "to you and to your children and all that are afar off." Thus the children of God have the promise that Christ will make His abode with them and they are made to know "Christ with, the hope of glory," and will be made to understand the sayings of Christ, "I in you, and you in me," and can truly say, at least in a measure, "Truly our fellowship is with the Father and with His Son Jesus Christ." They can likewise say as Peter said to Christ, "Thou art the Christ, the Son of the living God." Thus do the people of God know to the present time that Christ is the Son of God, that He was divine and came from God, that the Holy Scriptures are sacred, that the Bible contains the Word of God.

May all those who profess to believe in Christ, be made in like manner to know Him in spirit and in truth, so that it be not as in times of old. The Jews learned the Scriptures of the prophets concerning the Messiah, the Christ. Yet when He made His appearance they knew Him not. And may we not in like manner also learn and know the Scriptures, the letter, and yet not know Christ in spirit and in truth.

Perhaps many endeavor to know Christ by reading the letter and giving too little heed to Christ's first teachings. Our first

command is, "Repent ye and believe the Gospel." Therefore repentance is the first thing that should be observed, and then come to Jesus' feet, a penitent sinner, then having entered in through the door, we are disciples of Jesus. He will then give such His Spirit of truth to be their teacher and to open their understanding. As they remain faithful they grow from grace to grace, unto a full stature in Christ Jesus. And they will be partakers of those promises and will be made to taste those things --"Christ within, the hope of glory," "I in you, and you in me." The child of God can truly say, "We know that Christ was the Son of the living God, and the Holy Scripture is the Word of God." We can say as Peter did, "We have not followed cunningly devised fables." Truly all those that accept Christ and follow Him through regeneration, that endure with Him through temptation and suffering, will also be raised with Him to glory, to be with the Lord forever. Death to the saint is only the gateway, the entrance to the realms of bliss, prepared for those who love God and die in Christ.

But what will death be to those who die out of Christ? Where will such land in eternity? Where wil they spend eternity? We read of only two places in eternity, the one a place of bliss and happiness, called heaven, and the other a place of woe and torment, eternal misery, a place of punishment for the wicked and those who die out of Christ. This place is called hell. It is the second death.

I remember having heard the question made by some skeptics, "Where is such a place as hell?" Well, perhaps it might not be wrong to relate that I read of two men that were let down into a very, very deep well by a rope, and while being let down the one, a skeptic, said, "How far is it to hell?" Then his companion replied, "Oh, I believe if the rope should tear you'd soon be there." And thus, it may be said of those that die without Christ, if the rope tears, that is, if the brittle thread of life tears asunder, will not such find themselves in torment? For out of Christ God is a consuming fire, and if we are not in Christ we are not in the ark and will be swallowed up and perish in the flood.

Oh, what a wide contrast there'll be,
Through ages of eternity,
 Betwixt the saint and sinner!
While saints soar up to realms of bliss,
Sinners sink into that dark abyss,
 Of endless woe forever.

Oh, that their eyes might opened be,
Their danger and their fate to see,
 Ere time will close forever;
For if outside of Christ they die,
Oh, then with God who dwells on high,
 They'll ne'er find grace and favor.

For out of Christ none may appear,
Nor to that Holy God draw near
 To share His bliss and glory.
For out of Christ were all unclean,
Naked, filthy and full of sin,
 Unfit for heaven and glory.

“Lord, teach us so to number our days that we may apply our hearts unto wisdom.” Oh, that men would be wise, that they would consider their latter end!

Fountainville, Pa.

John Godshalk's Writings

LIFE IS A DREAM—A VAPOR.

We set out in life with bright dreams and high hopes of what we expect to accomplish in life. Such is the picture before the eye of the young. They intend to gain much, to learn much, become somebody, and make a mark that they may be seen and known by others. Such are the anticipations or dreams of mankind, but alas, very often to be disappointed. He begins to learn that many of his plans have been frustrated, and to realize the need of help through Christ Jesus. He sees that all has been but a dream. Thus he passed along, perhaps, half the days allotted to man. He turns for once to see what has become of his companions, to find that many are gone. Death has overtaken them and he keenly realizes that life is but a dream—vapor, or “as a tale that is told.”

Since we find this to be the case in life, let us apply our hearts to wisdom, for we begin to learn that this frail body is going to fail, that death is following and soon will overtake us—that we have need of a support of some kind. Christ invites us in this hour of need. He says “Come unto me all ye that labor and are heavy laden and I will give you rest.”

Written by JOHN GODSHALK.

Doylestown, September, 1884.

CHARITY OR WHO IS MY NEIGHBOR?

Who is my neighbor? This question was asked by a lawyer by way of temptation. He asked Jesus, saying, “Master, what shall I do to inherit eternal life?” Christ said unto him, “What is written in the law? How readest thou?” And he answering,

said, "Thou shalt love the Lord thy God with all thy strength and with all thy mind, and thy neighbor as thyself."

We here see that the lawyer was acquainted with the commandments for Christ said unto him, "Thou hast answered right; this do and thou shalt live." But it appears the lawyer was not satisfied with this; but willing to justify himself, said unto him, "Who is my neighbor?" This would appear to be a very simple question; one would naturally think those living closest about us were what are termed neighbors. But as it appears, this was not what the Lord wished him to understand; as he answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves which stripped him of his raiment and wounded him and departed leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. And likewise a Levite when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him." Now we find Jerusalem and Jericho in Judea and perhaps the wounded man may have been a neighbor to the priest and Levite, or at least they were in their own country. But we see nothing of compassion or charity in either of these men. The priest as he saw him passed by. It would appear that he did not look to see whether he was hurt or not. The Levite looked on him but he too passed on the other side. He also lacked that compassion, that love, so much needed on the journey through life. But the Samaritan, from an adjoining county, had compassion on him, went to him and bound up his wounds pouring in oil and wine and a balm to heal the wounded man. Well could the lawyer answer when he was asked which he thought was neighbor unto the wounded man: "He that shewed mercy on him."

I will here relate an incident that occurred when I was yet quite a boy:

I went with my father to market; while on the way from Doylestown to Philadelphia on a very rainy, unpleasant day in the spring of the year, the ground being well filled with water, and every thing damp and dismal, we passed a man sitting on

the bare ground on the bank by the road side, while a small child was clinging to his back with its arms clasped around his neck and large tear drops were trickling down his furrowed cheeks. What a pitiful sight, or at least it was so for me. The thought of that poor man was on my mind by day and at night and when I awoke the thought of the poor man was gnawing at my heart strings. After we had passed I remarked something to my father about the poor man. Yes, said he, I had not my thoughts collected or I would have given him some money and sent him to the inn, which was not far distant. I think my father was also much affected by the sight, but how much better would we had felt had we done as the good Samaritan and administered to his wants. I have nothing to flatter in relating this instance, as I did nothing commendatory. I only wish to show that compassion, that love, and that pity which is found in childhood. Hence the necessity of being born again, so that we may become as little children or as God's children—but I feel here to say more.

In a very few years my father died and I was thrown upon a world of cares and of sorrows, perhaps passing many instances that should have touched my heart as that of the poor man referred to, but the childlike days had gone. I had become hardened in this world of sin, and my heart became full of hautiness and I wandered away from home with the prodigal son. Hence the need of regeneration, of becoming the children of God, so that we may become charitable and humble within ourselves, and be able to love our neighbor as ourselves, yea, even to love our enemies, for God is love, and the child of God will have the love and good wishes for all mankind. We will again examine the Samaritan. We see in his conduct no motive for gain, or honor, but pure charity or love. He was not, as it appears to be the case with the attendants and physicians of our late president, who after doing what they could, but accomplishing nothing in the way of cure, seek for a hundred fold compensation. The Samaritan after caring for the wounded man until the morrow when he departed took out two pence and gave it to the host and said: "What more thou spendest I will repay thee when I come again."

We see no love of gain, but pure love, compassion and charity

which must govern the hearts of all God's children, not only for the body but the soul as well, as it is worth more than all the world. I hope this writing may serve as a benefit to myself as well as to my dear readers, so that I may be profited by it and not write to others and myself be a castaway.

JOHN GODSHALK.

Doylestown, Pa., May, 1882.

Ida May Godshalk's Writings

THE FOUR SEASONS.

BY IDA MAY GODSHALK.

First comes lovely merry spring
Then the birds come back to sing
And the trees they bud and bloom
Sending forth a sweet perfume
And the flowers in colors gay,
Cheer us along our lonely way;
And dancing rivulets schymne,
Makes us happy all the time.

The crickets to sing us to sleep at night
The sweet twitter of birds in the morning light
To wake us at the beautiful dawn
Of a charming, lovely and merry spring morn.
And the beautiful birds they fill the air,
With their cheery song so fair
Teach us contentment, hope and love,
Thanksgiving and praise to our Father above.

Next comes warm and sultry summer;
Then is not the time to slumber;
Then nature calls awake, arise,
And do the work that before thee lies.
The meadows are scented with newly made hay,
And the withered clover before us lay;
As we seek a pleasant and shady nook,
By the cool, laughing brook.

The grain is ripe; it must be mown,
The wind that from the west has blown
Was followed by a summer shower;
To gladden man and beast and flower.
The sky is clear, the shower is past;
The beautiful rainbow not long to last,
Has faded and gone, yet I know not where;
And the lark with its song now fills the air.

Then comes that dreary busy autumn;
The flowers have died for the frost has caught them,
And scattered their dead leaves all around,
Over tiny stones and frozen ground.
The birds have gathered from far and near;
And the chimes of their farewell songs we hear;
They seem to say if the Lord will us spare,
Another summer with you we'll share.

The frost has opened the chestnut burrs;
The northwest wind the branches stirs,
And the smooth, brown chestnuts fall to the ground,
And the children with pails and baskets come around
The squirrel too, brings the treasures home
And hides them in the snug stove room.
He too, knows that in winter's chill,
It is too late his house to fill.

FORMATION OF CHARACTER.

BY IDA MAY GODSHALK.

A good name is rather to be chosen than great riches, but it only comes from personal exertion. It is not inherited from parents. Nor is it a title which only some men receive by birth, wealth, talent or station. A good character does not come from disobedience and untruthful to those who have authority over us, nor from loafing around in saloons or in any other loafing place, and listen and join in with the language there used, for we must be careful what kind of conversation proceeds out of our mouth and not let swearing, lying and deceitfulness take part in it for we are often judged by our conversation and by our company. We dare not, if we would have a good character, associate with bad company. Our companions should be such whose motives and purposes are pure and whose characters are worthy of imitation. A good character lies within reach of every one that wishes to obtain it. You have only to fix your eye on

the prize and press towards it in a course of virtuous and useful conduct and it is yours. No matter what your circumstances may be it is entirely within your power. You may be whatever you resolve to be. Resolution is omnipotent. Determine that you will be something, and you shall be something. Aim at excellence and excellence will be attained. I can not do it never accomplished anything. But I will try has wrought wonders. A young man who sets out in life with a determination to excel can hardly fail his purpose. There is in his case a steadiness of aim, a concentration of feeling and effort which bear him onward to his object with irresistible energy and render success in whatever he undertakes certain. Titles of honor and estates in some countries descend from father to son but we cannot claim any such circumstances to aid us. To have a name of any worth here we must have a character of our own. A good character is vastly more valuable than wealth in the estimation of our country. Property, office, or station cannot be compared with it. A good character is attained merely by sense, industry, good principles and a good heart—qualities which no well constituted mind need ever despair of attaining.

LOWLY WORKERS.

BY IDA MAY GODSHALK.

1 There is a work for each to do
Though humble it may be;
There is a crown that each may win
Within the heavenly lee.
None is too rich nor one too poor
To join this glorious band
Of workers for the Saviour's cause,
Bound for that heavenly land.

2 Not all can go across the sea
And to the heathens preach;
Yet each can try with loving words
Some wanderer to reach.

Or speak a kind and gentle word
To one you chance to meet,
While out in the lone country road,
Or in the crowded street.

3 Not all who work for Jesus' sake
O'er this earth spread their fame;
Yet working with a lowly heart
God loves them just the same.
For God is always pleased to see
One with a lowly heart,
Who earnestly and willingly
Will strive to do his part.

4 Hundreds of souls who labor there
Unknow to worldly fame;
Work for the dear Redeemer's cause,
And glorify his name.
Although unknown to mortal here,
With God 'tis written down.
He labored for me while on earth
And his shall be the crown.

Miscellaneous Writings

The following are addresses, sermons, orations, etc., gleaned by the author from various fields, and inserted in this work with the hope that they may serve to instruct and inspire the reader as they have the author.

HOW TO SHOW CHARITY WITHOUT BEING RICH.

In a lonely house, halfway up a mountain, there lived an old and very desolate woman, whom no living being could seem to be more dreary and forlorn. She had not a single creature in the world belonging to her, as she had outlived her few poor relations, and the only living thing that seemed to have any love for her was an old gray cat; it shared her scanty morsel (which the kindness of a neighbor or the bounty of the rich afforded her), and set with her beside a few embers of her small fire.

What was the saddest part of all, this poor old creature had none of that comfort which warms the inside of the heart—I mean the knowledge of that blessed Saviour who came to “lighten our darkness.” Not that she had obstinately turned her ear away from the good things of salvation, but she had been brought up in such dark ignorance that she knew little (ever) of the sound of the gospel, and had never been taught to read.

But that God who looks down on the desolate places of the earth had prepared a friend for this distressed creature. Just at this time there came a farmer and all his family to settle on some land that lay at the foot of the mountain, not far below the dreary cabin of the old woman. This farmer had a large family of fine children, the eldest of whom was now nearly a grown-up girl, and she was such a one as to give joy to her parents. Through the divine blessing, all the good instructions that had been given her and the precious seed that had been sown in her heart out of the good word of God, (whilst she had been a constant attendant at the Sunday School), were now springing up in pleasant fruit.

The Lord had opened her heart to feel that kindness and tender pity for the poorest of her fellow creatures, which made her willing to show compassion to the most destitute. It is a great mistake when the children of those who are not very rich, think that there can be no charity to the poor expected from them. The meaning of the word charity is love; and there are many little offices of love, or kindness which such might show towards the desolate, that would bring gladness to a widow's heart, even without having one farthing of money to give away. A kind word and look, a patient listening to the complaint of the wretched. Half an hour spent in the cabins of such, lightens the misery of some poor heart that is without a friend upon earth, and if the love of Christ has truly touched the heart of any persons, young or old, it will teach them many ways of trying to comfort the miserable.

Sarah Williams (for that was the name of the farmer's daughter), had not been long in their new home, before she began to look about to find who seemed to be the most desolate and poorest human creature living near them. This she was not long in finding out, for every cabin had some little comfort about it, except the solitary, tottering one of the poor old woman on the hill. To that dreary spot Sarah directed her steps one fine April morning; having first asked her mother's leave, taking with her a little basket into which she put some pieces of brown bread (which she always saved at breakfast time), and her Testament and some tracts. A little climbing brought her to this poor dwelling, the door of which was open, so she had no need of knocking for entrance. And there, looking in, she saw the figure of a very old and very miserable looking woman, setting on the side of a low pallet bed, her head resting on her hands, with such an air of dejected indifference to everything around her, that Sarah felt the tenderest pity whilst she looked at her, and stood a moment in doubt as to what she should say to her. The old woman looked up on hearing footsteps approach her door, with a look that told Sarah she was very miserable. Sarah needed no other invitation into her poor cabin than this sorrowful look, so stepping in, and coming up near to her she said in a voice that sounded

sweeter than music in the old woman's ears, because it was the voice of pity and love, "I fear that you are very dreary in this solitary place? Have you no one to live with you? Tell me what is your name, I may talk a little to you?" "My name?" said the poor woman. "Ah, who has put it into your young heart to speak a kind word to one who has not a living creature in this world to care for her? My name is Frances Green." "Shall I tell you who it was that put it into my heart to come and visit you?" said the kind young Sarah, making a place for herself among some broken sticks, and setting down. "It was one that has done more for you and me than we can ever repay, if we were to spend every day in thanking him." "And who is that?" asked the old woman with a look of surprise that had seldom passed across her face before. "He must be a very unknown friend to me, for I did not believe that in or about this large world was one who cared whether I was alive or dead. But yet when I look in your young face, and see that look of pity and love in it, it warms my old heart with something like comfort, and it must have been a true friend to me that bid you come and see me."

"Well, Frances," said Sarah, "it was indeed a true friend. If you knew a little about him, it would warm your poor heart a thousand times more than my pity and love could do; and long as you have lived without knowning him, yet I am come to bring you a message from this friend, and if you will accept it, you may be much happier than you now are. This friend, Frances, is the Lord Jesus Christ, the great Saviour who left his kingdom of glory, and came down to this world to be poor and despised in it, for no other purpose but to 'save sinners, to comfort them that mourn;' to shed his own precious blood, which is the only thing that can wash the soul clean from sin and after he had done this—he died, and rose again. He is now gone back to heaven, where he sits at the right hand of God the Father, and he pleads for sinners. He left on earth his Gospel, which is full of such messages of love and mercy to the poor and needy, that every poor soul who will listen to it shall be made to sing for joy. These were his own words, 'To the poor, the gospel (that is good news) shall be preached.' And if you like it,

Frances, I can read you some of those kind messages he sends you, here out of the very Book I have been telling you of; and I will come often to read them over and over to you, because they are such precious words that they ought to be read very often. Hear one of them, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’” Then Sarah waited a moment to hear what the old woman would say. Many changes had passed over her aged features while Sarah spoke, and the look that remained was a gleam of comfort; as if something like a ray of heavenly light was stealing into this habitation of misery; it was a look that gave young Sarah a hope that she might be allowed to be the messenger of better blessings to this poor creature than silver or gold can bring.

The old woman remained for a few moments quite silent, as if she were trying to understand all she had just heard and then said, “Well young lady, you have told me wonderful things which I never thought of before; but I cannot take them all into my mind at once; yet I like to hear of one that bids me be comforted and if you will read me all about Him, who you say has been caring for me when I never thought of him, I will listen to you with all my heart, and ask you to tell me what I do not understand. But you are very kind to look so pitifully on me, and set down here with such a poor forsaken old creature. Sarah read but very little that day, and tried to explain, in easy words, some of the plainest parts of the Christian religion. Though she saw there were some, even of simple words, that were dark to her, yet a few comforting things found their way into her miserable heart, and cheered it, even on this first visit. When Sarah got up to go away, she took out of her basket the pieces of bread and put them into the old woman’s lap, promising to come soon again.

This promise was faithfully kept; three times a week this kind girl spent half an hour with old Frances Green, and was allowed, by the blessing of God, to bring peace and comfort into her little cabin. The light of knowledge of Christ shined upon her desolate heart and made glad the solitary place; so that in her later days she learned to know who is “the friend of sinners” and found

him her friend, to the great joy of Sarah Williams. O, you that are young and happy, and have learned the good word of God remember the poor and miserable.

AN OBJECTOR ANSWERED.

"I don't like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes; it's opposed to everything pleasant in the world. It ties a man up hand and foot. It takes away his liberty, and it isn't natural."

"Oh, no!" answered the lady, "It isn't natural. We have the best authority for saying so. The natural man receiveth not the things of the spirit of God, neither can he know them for they are spiritually discerned. Thou religion is moving up stream it is sailing against wind and tide."

A pause for a few moments followed, then the stranger began again: "People who speak and think so much about religion are queer anyhow. I wish they could only know how people speak and think about them. Nobody likes them for they are like nobody; they are so very peculiar."

"Allow me to interrupt you again, sir," said the lady; but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.' "Does the Bible say they are peculiar then? That's odd. That book somehow has a dose for everybody (yet you must allow us poor sinners are hard). It's thou shalt not, and thou shalt not, all the time. Why its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Straight is the gate and narrow is the way that leads to life;' we have to struggle hard to keep in this narrow way, if

we once get in it. It is too narrow for pride, worldliness and sloth. It is too narrow for covetousness, envy, and all other evil passions. Hatred can find no place for so much as the sole of its foot, in the narrow way. Good deeds, kind words, faith, hope and charity occupy all the ground and will continue to hold it to the end." The stranger listened, surprised and annoyed, and at last arose and left the room apparently a more thoughtful if not a better man.—*American Messenger.*

THAT PHILOSOPHY WHICH STOPS AT SECONDARY CAUSE APPROVED.

- 1 Happy the man who sees God employ'd
In all the good and ill that checker life!
Resolve all events, with their effects
And manifold results into the wifl,
And arbitration wise of supreme.
Did not his eye rule all things and intend
The least of our concerns; (since from the least
The greatest oft originate); could chance
Find place in his dominion, or dispose
One lawless particle to swarth his plan;
Then God might be surprised and unforseen
Contingence might alarm him and disturb
The smooth and equal course of his affairs.
- 2 This truth philosophy, though eagle-eyed,
In nature's tendencies oft o'looks;
And having found his instrument, forgets
Or disregards, or, more presumptuous still,
Denies the pow'r that wields it. God proclaims
His not pleasure against foolish men
That live an atheist life; involves the heav'n
In tempest; quits His grasp upon the winds,
And gives them all their fury; bids a plague
Kindle a fiery boil upon the skin,
And putrefy the breath of blooming health.
- 3 He calls for famine; and the meager fiend
Blows mildew from between his shrivel'd lips,
And taints the golden ear; he springs his mines
And desolates a nation at a blast;

Forth steps the spruce philosopher and tells
 Of homogeneous and discordant springs;
 A principal's of causes; how they work
 By necessary laws their sure effect
 Of action and re-action.

- 4 He has found the source of the disease that nature feels;
 And bids the world take heart and banish fear.
 Thou fool! Will thy discov'ry of the cause
 Suspend its effect or heal it? Has not God
 Still wrought by means since first he made the world?
 And did he not of old employ his means
 To down it? What is his creation less
 Than a capacious reservoir of means,
 Form'd for his use, and ready at his will?
 Go dress thine eyes with eye-salve; ask of him
 Or ask of whomsoever he has taught;
 And learn though late, the genuine cause of all.

—*Cowper*

ON PROCRASTINATION.

- 1 Be wise to-day; 'tis madness to defer
 Next day the fatal precedent will plead
 Thus on, till wisdom is push'd out of life
 Procrastination is the thief of time;
 Year after year it steals, till all are fled;
 And to the mercies of a moment leaves
 The vast concerns of an eternal scene.
- 2 Of man's miraculous mistakes this hears
 The palm, "that all men are about to live
 Forever on the brink of being born."
 All pay themselves the compliment to think,
 They one day shall not drivel; and their pride
 On this reversion, take up ready praise;
 At least their own; their future selves applaud;
 How excellent that life they ne'er will lead!
 Time lodg'd in their own hands is folly's vails;
 That lodg'd in fate's to wisdom they consign;
 The thing they can't but purpose, they postpone
 'Tis not in folly, not to scorn a fool
 And scarce in human wisdom to do more.

- 3 All promise is poor dilatory man;
And that thru' ev'ry stage when young indeed,
In full content we sometimes nobly rest
Unanxious for ourselves; and only wish,
As dutious sons, our father's were more wise.
At thirty, man suspects himself a fool;
Knows it at forty and reforms his plan;
At fifty, chides His infamous delay,
Pushes his prudent purpose to resolve
In all the magnanimity of thought
Resolves and re-resolves, then dies the same.
- 4 And why? Because he thinks himself immortal
All men think all men mortal but themselves;
Themselves, when some alarming shock of fate
Strikes through their wounded hearts the sudden dread;
But their hearts wounded, like the wounded air,
Soon close; where, past shaft, no trace is found
As from the wing no scar the sky retains;
The parted wave no furrow from the keel;
So dies in human hearts the thought of death.
Ev'n with the tender tear which nature sheds
Or those we love, we drop it in their graves.

—*Young.*

ON THE STUDY OF THE BIBLE.

To secret prayer you will join devout study of the Bible, because it is our infallible guide, and the treasury of all truth necessary to salvation. But the riches laid up there are not to be found by proud or careless minds; none possess them till they ache for them as for silver, longing to know the will of God, that they may do it. To superficial readers of the Bible, it presents little more than a great number of duties, which must be performed, and which sins must be renounced, with importable pains in failure of obedience; passages of excellent use when believed, as they at once rouse the selfish soul of man to seek reconciliation with God, and help from heaven, and sweep away every refuge of lies, under which love of sin leads us to take shelter.

But earnest and devout readers of their Bible discover much more; they discover the tender heart of Christ; the efficacy of his blood, to cleanse from all unrighteousness; and a variety of spiritual blessings, which are the present reward of being true-hearted in his service.

I am at a loss for words to express how much solid knowledge, transforming your mind into the Divine image, you will certainly gain by persevering in diligent prayer year after year, for the true interpretation of God's blessed word, that you may be made wise and holy. A pattern is plainly set before us in these memorable petitions; may they come from our hearts, and ever dwell upon our tongues: "I am a stranger in the earth" (very soon to leave, therefore its riches and honors cannot profit me); "hide not thy commandments from me," which will enrich me for heaven: "Open thou mine eyes, that I may behold wondrous things out of thy law." "Thy hands have made me, fashioned me: Gave me understanding, that I may learn thy commandments." Psalm 99: 18, 19, 73. This method of reading the Bible must be continued through life, especially whilst the capital truth of the Bible are before our eyes. By this means we have an absolute security from abusing any part of the word of God. And those who dare despise persevering prayer to be taught by the Spirit of God, what is contained in his holy word, as if they knew enough, fall into pernicious errors; wrest some passages of Scriptures to contradict others, or grow violently zealous for doctrines, but very cold respecting that heavenly mind those doctrines are revealed to produce. Our profiting will then only appear, when, after the example of David and St. Paul, we pray from deep conviction that we cannot be properly affected with what we believe unless we are divinely taught; and that if any man thinketh that, "without Divine teaching, he knoweth only things as he ought to know that man knoweth nothing." 1 Cor. 8:2.

RETIREMENT.

Keeping much retired, and by ourselves is most profitable for us all. Indeed when our worldly business is attended to as it ought to be, and secret duties are punctually observed, there cannot remain a great deal of time for persons, in any station to spend in company, and they who imagine that praying at certain seasons, hearing the gospel, and then entering into a sort of general conversation, about religion and religious people will be sufficient are grievously mistaken.

Unless we love (and contrive, as we are able), to be much alone, how can we often and solemnly call to remembrance the evil of our past life, so as to loathe ourselves? How feel contrition for the follies of our inate depravity? How, with the blessed Mary, ponder in our hearts the sayings of our Lord? How enter deeply into his agony and death, the price of our peace and eternal life? How weight the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful? How feel the strength and multitude of our obligations to live in exemplary obedience, constrained by love passing knowledge? Though the pastors of Christ's church speak on these subjects and they make part of every conversation, we must ruminate in private upon them, or they will never duly impress and fill our minds. Hence the most distinguished saints, before they entered on any arduous work for the glory of God, or the good of man, did not think their purity of intention, or the promise of God's spirit sufficient, without preparing by much retirement. Moses, Elijah, Daniel, the Baptist and our Lord himself teach us by their practices, the benefit and necessity of being often and much alone. Great and many evils grow in the church, from its pastors and people neglecting to copy these infallible examples.

THE FUNDAMENTALS THE LIFE SUSTAINING WORD.

The life possessed by human beings is not only a derived life—a life obtained from an external source—but it is a dependent life requiring continual sustenance. It must be sustained by constant and suitable nutrition, received into the body at short intervals. Man's strength whereof he boasts, and indeed his very existence in the body, are dependent on food, and this food itself must be organic matter, that is to say, matter which has once been living. The fact of this dependence upon food, and upon food which man is utterly unable to make for himself out of inorganic matter, though all the materials are with his reach, should teach him a lesson in humility; but it seems not to have that effect.

We say that man is utterly unable to produce food-stuff though all the materials whereof it is composed are abundantly at hand. This is a pertinent and obvious fact, though one whereof little account is taken. God has imparted to the lowly plants the ministry of supplying food to all the animal creation and has taught to it, and to it alone, the marvelous secret of converting the minerals of the earth and air, inert, lifeless elements, utterly incapable of furnishing nourishment to animals or man into living tissue, endowed with the property of nourishing living creatures higher in the scale of life. He causeth the grass to grow for the service of man; that he may bring forth food out of the earth. Psa. 104:14.

The humble vegetable organism knows how to extract the nitrogen from the earth, and the carbon from the carbon dioxide in the atmosphere, and to combine these, in exactly the proper proportion, with the oxygen and hydrogen in water, and with traces of lime and other elements, forming with the aid of heat and light from the sun, living tissue, suitable and necessary for food. This wonderful operation of chemical synthesis is carried on by the modest vegetable so unostentatiously as to attract little notice and though it has been under the observation of inquisitive and imitative man for thousands of years, man has not the faintest notion of how it is done. All the learning and skill of all the

chemists in the world, with the resources of all the laboratories in the world, could not produce an ounce of food, though the elements out of which it is made exist everywhere, and in the greatest abundance.

But God having imparted physical life to his creatures has also made ample provision for the maintenance of that life, by supplying through the inscrutable synthesis carried on unceasingly by the vegetable kingdom, abundant food, capable, when taken into the body and properly assimilated, of supplying the waste that is constantly in progress in every part of the body, and maintaining the strength thereof.

Furthermore if the conversion of minerals into food stuff be the members of the vegetable kingdom is a process displaying the marvelous wisdom of God, the process of digestion and nutrition is not less so. Nothing could be more improbable than that food taken into the body by way of the mouth should, without any attention or supervision from the tenant of that body, be digested, the valuable part separated from the worthless, the latter discharged from the body, the former converted into tissue, muscle, bone, sinew, nerve cells, blood corpuscles, hair, nails, etc., and distributed automatically throughout the body, each to the place requiring it, and all in due proportion.

In this we have again a process far transcending the comprehension of the most learned men, who must eat and be nourished like other men, and who are equally ignorant of the process whereby their lives are sustained, and whereby they gain the strength which they used to deny God and glorify man.

Men boast in these days of their "independence," and make much of "self reliance." But this is the height of presumptuous folly; for man is a most helplessly dependent creature, not even able, like the plant, to prepare his own food from the mineral elements, but dependent daily upon living creatures much lower than himself in the scale of being.

And so far from having a basis for himself in the scale of being. And so far from having a basis for self-reliance, he does not know how to conduct the simplest of the vital processes of

his own body. If his Creator, of whom principally man loves to fancy himself independent, should turn over to him the operation of the least of those essential processes for the briefest time the poor creature would miserably perish.

As with physical life, so it is with the spiritual life of those who have been begotten again of the incorruptible seed of the word. These spiritual beings require appropriate food; and God has abundantly provided for this need. In studying the important subject of spiritual nutrition we shall learn again the relation between Christ, the incarnate word, and the written word. Both are spoken of repeatedly as food for the children of God.

The third, fourth and fifth chapters of the Gospel by St. John treats of the imparting of eternal life as the free gift of God through Jesus Christ, the Son of God, to all who believe on Him; and the sixth chapter treats of spiritual nutrition, therein, after feeding the multitude miraculously, thus showing Himself as the one by whose power food is multiplied in the earth. He reveals Himself as "the Bread of Life." Twice He says, "I am that bread of life" (verses 35 and 48), and in verse 33 "For the bread of God which cometh down from heaven, and giveth life unto the world." He who gives the life is the one who also sustains it. Again he says, "I am the living bread which came down from heaven" (verse 51). And of His words He says, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that speak unto you, they are the spirit, and they are life" (verse 63).

These sayings to natural minds are, of course, meaningless; but they are addressed to faith. How can this man give us His flesh to eat? is the question which the unbelieving heart asks. How Christ can impart Himself to sustain the "inner man" is a question to which no answer can now be had. The process is incomprehensible to man. But we have seen that the process of physical nutrition is equally beyond human comprehension and contrary to all prior probabilities. Looking more particularly at what is said in this connection concerning the written or

spoken word of God we find that the Word of God is "living in the sense that, nutrition and thereby sustaining life." It is life-sustaining. But here a notable difference attracts our attention. Physical food comes up out of the earth (Psa. 104:14), while spiritual food comes down out of heaven (John 6:50).

Reference has already been made to the fact that after setting forth the great truth of spiritual conception and generation through the incorruptible seed of the word of God, the Apostle Peter enjoins attention to spiritual nutrition. "Wherefore," he says, "as new born babes desire the sincere milk of the word that ye may grow thereby" (1 Peter 2:12). Evidently his Lord's injunction, "Feed my sheep. Feed my lambs," had impressed upon him the importance of spiritual nutrition. But proper feeding requires appetite for wholesome food. And so he seeks to excite a desire in young Christians for that whereby they may grow. And he immediately connects the word with Christ's sayings, "If so be ye have tasted that the Lord is gracious."

The importance of nourishing and sustaining the new life received upon coming to Christ, and the unhappy consequences which always result from neglect of the appropriate diet, have been so often and so forcibly stated by the servants of Christ that it seems hardly necessary to dwell upon this matter. What our subject specially calls for is to note the correspondence between God's way of sustaining man's physical life by food derived from a living source, and his way of sustaining the believer's spiritual life by food from a living source, that is to say from the living word.

The passage which presents the word of God as the food for His children are very familiar; and in bringing them to mind again we would impress it upon our readers that these statements are not to be taken as if they were poetical or figurative, but as very literal, practical and immensely important. In making man it was not God's plan that he should live by bread, or physical food alone, but "by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3). The manna was given to His people in the wilderness to teach them his lesson, and that they

might learn their dependence upon God. Hence this passage was used by the Second Man in His combat with the devil in the wilderness, it being the purpose of the latter to encurate in man the idea of independence of God; strike sure and true at the central purpose of His great adversary.

It is by every word of God that man is to be fed. No part of the Bible can be neglected without loss and detriment; and it will be observed that there is, in the Bible, a variety of spiritual nutriment analogous to the variety of physical food which God has provided for the need of the physical man. If their be milk for babes, there is also strong food for those who are mature. And there is the penalty of arrested growth paid by those who remain content with the relatively weak diet suitable for infants, who know, perhaps, only that their sins are forgiven; as the Apostle John says: "I write unto you little children because your sins are forgiven you" (1 John 2:12). But those who have to be fed on a milk diet, that is to say, the simplest elementary truths of the Gospel, are unskillful in the word of righteousness. Infants cannot do anything for themselves, much less can they prepare food or render any service to others. Hence the Apostle Paul writing to the Hebrews, upbraids some of them because at a time when they ought to have been teachers, they had need to be taught again the first principles, and were become "such as have need of milk and not of strong food. For every one that useth milk is unskilled in the word of righteousness: for he is a babe. But strong food belongeth to them that are of full age (Heb. 5:12-14).

Jeremiah says, "Thy words were found and I did eat them" (Jer. 15:16). Thereby he found spiritual strength to sustain him in his most difficult ministry, which because of his timid and sensitive disposition, he shrank back in agony of soul. To be a good and effective minister of Christ it is necessary that one be well nourished through partaking largely of the abundant spiritual food which the living word supplies. Thus Paul admonished his child in the faith, Timothy, to whom he wrote, "If thou put the brethren in remembrance of these things, thou shalt be a good

minister of Jesus Christ nourished up in the words of faith and of good doctrine" (1 Tim. 4:6).

One practical point with reference to the process of nutrition should be noted. While the living creature cannot comprehend the process, and has no part whatever in supervising it, or carrying it on, and while he is therefore not responsible for the results, the process cannot be carried on unless he takes the food into his being and properly masticates it. Therefore, up to the point of swallowing the food, the living being is responsible and his valuation is exercised. After that the process passes beyond his knowledge and control. Food may be of the best quality, and may be in greatest abundance, but it imparts no nourishment while it remains in the pantry or on the table.

In like manner the responsibility is with the child of God to partake of the spiritual food so plentifully provided, and to meditate therein day and night (Psa. 11:2). Meditation upon what is read is to spiritual nutrition what mastication is to physical nutrition; and it takes time. The result, however, is ample compensation for time so occupied for we read of him who observes this simple rule of spiritual dietation that "He shall be like a tree planted by rivers of water, that bringeth forth his fruit in season; his leaf also shall not whither and whatsoever he doeth shall prosper" (Psa. 1:3). It means a fruitful life, a vigorous and healthful life and prosperous life.

These results are just as sure to follow obedience to the laws of spiritual diet as physical nutrition is to follow attention to proper reception of material food; and the contrary results are just as sure to follow neglect of those laws in the one case as in the other. The natural mind would be likely to demand an explanation; but faith does not require to know the process, it being sufficient to hear the command. If one refused to partake of his natural food until instructed as to the process of digestion he would starve. In each case the process is inscrutable, but the fact is certain.

HEART CONSECRATION.

BY REV. B. H. MILLER, MOINTON, PA.

Text, "My son give me thine heart, and let thine eyes observe my ways."

In our text the Lord requires the heart of man. How can a person give that which is to the body what the main spring is to the clock or watch? How can the request of the text be fulfilled without instant death? This will lead us to examine what the term heart implies:

1. In a natural sense.
2. In a spiritual sense.
3. The ways of God, and how to comply with his request in the text.

1. The natural heart is the leading member of our body, the center and main spring, and has the controlling power of our natural life, to this end it receives and discharges about seven and a half tons of the life fluid (blood) daily to the various parts of the body. The human heart is very sensitive; it would not allow an operation in the least without the result of instant death.

Examine Ezekiel 11:19 and 36:26; Joel 2:13; 2 Cor. 3:3. If there is a spiritual body, that body has its members also—eyes, ears, heart, etc. Paul was sent (Acts 26:18) to open their eyes, etc. Paul was no physician, therefore it must have been a spiritual interpretation.

2. The spiritual heart. The word heart sometimes refers to the mind—Prov. 10:18 and Hosea 7:11; memory, Psalm 119:11 and 36: conscience, 1 John 3:20; also to the will and affections, Deut. 6:5. In the text it means the soul with all its powers. The soul has the power of thought, will and memory; in memory is the recaller, retainer and judgment. Of all powers of the soul the will is the center. Hence, the will is the spiritual heart. If a man surrenders his will to the will of God, he will find that peace with God that passeth all understanding, and the

remission of his sins. Many false excuses are made. But we can keep religion as long as we have the will. The backslider says, "I could not keep religion any longer." This is not true. He lacked the will. An illustration: "A man had three strokes by lightning in one day and thereby was laid upon his bed of sickness—sickness for a space of twenty-one years—was wicked all along, and even the last words he uttered were that lightning should strike him and tear his flesh from his bones. Twenty-one years of affliction could not bring him to repentance." Joshua 24: 15.

3. "Let thine eyes observe my ways"—according to the German translation, "Let thine eyes have pleasure in my ways." The unregenerated man has no pleasure in the service of God. John 3: 3. He cannot understand the spirit's work and consequently takes no delight in the same. Through the process of conversion all the powers of the soul are changed of which the will is the forerunner. Then and only then, man will take pleasure in God's ways. 2 Cor. 5: 17. The man who has his will in subjection to the will of God has pleasure in God, in life and death.

COME, COME, COME.

By J. D. WOODRING, READING, PA.

The spirit and the bride say come, etc. Rev. 22: 17. The Bible is full of comes. "How sweet and precious these clear, strong, broad invitations from the great God and our Saviour Jesus Christ! This remarkable invitation has a peculiar significance as a message of Jesus back to the sinner of earth for whom "He endured the cross, despising the shame." It is the last word that he sent back after being years on the throne—the last word before the curse is pronounced against any that shall add to or take from the sacred oracles.

He has once more invitation and assurance put in: and he makes it wide as human thought can possibly conceive of it; plain as human language can possibly utter it; and cordial as the heart of God alone can give.

"Tell them," He says, "from Me, their Lord and Master, their Saviour and Brother, that the fountain of life is now thrown wide open and its streams are gushing forth in all their infinite fullness with every barrier of approach to it absolutely taken away."

1. The Spirit says come. This is the dispensation of the spirit. John 16:7-15; John 14:16, 17. The word is "the sword of the Spirit"—the instrument thereof. The ministry can be successful only as under the influence, guidance and power of the Holy Spirit. The voice of the spirit is heard by every man. He whispers to the depths of man's spirit, saying, "Come." The Spirit's "Come" has more to do with man's conversion than many think or are ready to admit.

2. Bride says Come. The Bride is the Church. Rev. 21:29; Rev. 19:7. The very existence of the Church is an invitation to the world to come to Christ.

In all her divinely appointed ordinances the Church cries "Come." We must not become too respectable. Respectability will not convert souls. There is a tendency in our day towards formalism, show and parade. The organization of many appropriately be called "Church of the Holy Refrigerator" is not inviting sinners to Christ. Churches and church services should be attractive and inviting. You have been in churches grand, costly, beautiful, gorgeous—but everything formal, cold, lifeless. Faulty faultless—icely regular—splendidly nil. No invitation there for poor, weary, sin-sick souls. Earnestness, devotion, zeal and enthusiasm, union and love, when the world must say: "Behold how these Christians love one another"—these are a strong "Come" to the unsaved. Give them success in inviting and bringing sinners to the foot of the Cross.

But it was this that they preached a free and full salvation; they showed in their service, in their lives everywhere that the Gospel they preached and believed is the power of God unto salvation.

3. Let him that heareth say "Come." Whoever feels the need—has any desire—is not to stand on ceremony, but self-invited, "Come." Isaiah 55:1; Matt. 5:6. "If any man thirst let him

come," etc. The fountain is open, flowing full and free. The water of the river of life flows down to our doors, into homes, down to hearts, all around. Oh! dip and drink! Surely now the door is open wide enough. No, lest some poor sin darkened soul should stumble at the word "athirst," and doubt if his thirst is real or insence enough, he put in, Whosoever will, etc.

Jesus died for every sinner. Therefore, let him who wishes, wills and is willing to, have salvation. "Come!" Thank God for "Whosoever," "Takes the water of life freely," "Without money and without price."

Now, to-day, all the universe invites you. The Father, the son and the Holy Spirit say, "Come." The church on earth and the church in heaven say, "Come." Friends in earth and in heaven say "Come." Your own nature, your conviction of the truth, your sense of sin, your dread of death, your sense of immorality, your conviction that this world can never give the bliss for which you sigh, all say "Come!"

"Come now."

ON THE IMMORTALITY OF THE SOUL.

I was yesterday walking alone, in one of my friend's woods; and lost myself in it very agreeably, as I was running over in my mind the several arguments that establish this great point: Which is the basis of morality, and the source of all the pleasing hopes, and secret joys that can arise in the heart of a reasonable creature.

I consider those several proofs drawn— first from the nature of the soul itself, and particularly its immateriality; which, though not absolutely necessary to the eternity of its duration, has, I think, been evinced almost to a demonstration. Secondly, from its passions and sentiments; as, particularly, from its love of existence: its horror of annihilation; and its hopes of immortality; with that secret satisfaction which it finds in the practice of virtue and that uneasiness which follows up the commission of vice. Thirdly, from the nature of the supreme Being, whose

justice, goodness, wisdom and veracity, are all concerned in this point. But among these, and other excellent argument for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection without a possibility of arriving at it in mortal strength which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a very great weight with it.

How can it enter into the thoughts of man, that the soul which is capable of immense perfection, and of receiving new improvements to all eternity, shall fall away into nothing, almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection, that he can never pass in a few years he has all the endowments he is capable of, and were he to live one thousand more would be the same thing he is at present.

Where a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of further enlargements; I could imagine she might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvement, and traveling on from perfection to perfection, after having just looked abroad into the works of her creator, and made a few discoveries of his infinite goodness, wisdom and power, must perish at her first setting out, and in the very beginning of her inquiries? Man considered only in his present state seems sent into the world merely to propate his kind. He provides himself with a successor and immediately quits his post to make room for him. He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals which are formed for our use and which can finish their business in a short life.

The silk worm, after having spun her task, lays her eggs and dies. But a man cannot take in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come to the perfection of his nature before he is hurried off the stage. Would an infinitely wise Being make such glorious

creatures for so mean a purpose? Can He delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be extended? Capacities that are never to be gratified?

How can we find that wisdom which shines through all His works, in the formation of man, without looking on this world as only a nursery for the next; and without believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

There is not in my opinion a more pleasing and triumphant consideration in religion, than this of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine forever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries it in something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes; and drawing nearer to him, by greater degrees of resemblance.

Methinks this single consideration of the progress of a finite spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherub, which now appears as a God to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is; nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true, the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; yet he knows that how high soever that station is of which he stands possessed at present, the inferior nature will at length, mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration, may we look into

our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection. We know not yet what we shall be; nor will it ever enter into the heart of man, to conceive the glory that will always be in reserve for him.

The soul, considered with its Creator, is like one of those mathematical lines, that may draw nearer to another for all eternity, without a possibility of touching it; and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to Him, who is the standard not only of perfection, but of happiness.

ADDISON.

ADDRESS TO YOUNG PERSONS.

I intend, in this address to show you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see, that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honor; others of the same rank by mean and vicious behaviour, forfeit the advantages of their birth; involve themselves in much misery and end in being a disgrace to their friends, and a burden on society. Early then may you learn that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honor or infamy, depends. Now when beginning to act that part, what can be of greater moment than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irretrevable errors?

If instead of exerting reflection for this valuable purpose you deliver yourselves up, at so critical a time, to sloth and pleasures; if you refuse to listen to any counsellor but human or to attend to any pursuit except that amusement; if you allow yourselves to

float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; What can you expect to follow from such beginnings? While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those consequences extend to you? Shall you attain success without that preparation, and escape danger without that precaution, which is required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance when to the rest of mankind it is the fruit of long cultivation and the acquisition of labor and care?

Deceive not yourselves with those arrogant hopes. Whatever be your rank, Providence will not for your sake, reverse its established order. The Author of your being hath enjoined you to "take heed to your ways; to ponder the path of your feet; to remember your Creator in the days of your youth."

He hath decreed that they only "who seek after wisdom, shall find it; that fools shall be afflicted, because of their transgressions and that whoever refuseth instruction, shall destroy his own soul." By listening to these admonitions and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation for lasting heaviness of heart. When you look forward to those plans of life, which either your circumstances have suggested or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite. Be assured, that whatever is to be your profession no education is more necessary to your success, than the acquirement of virtuous dispositions and habits. This is the universal preparation for every character and every station in life.

Bad as the world is, respect is always paid to virtue in the usual course of human affairs. It will be found, that a plain understanding, joined with acknowledged work, contributes more to prosperity than the brightest parts without probity or honor.

Whether science or business or public life be your aim, virtue still enters for a principal share, into all those great departments

of society. It is connected with eminence in every liberal art; with reputation, in every branch of fair and useful business; with distinction in every public station.

The vigor which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires, the ardor of diligence which it quickens; the freedom which it procures from pernicious and dishonorable avocations, are the foundation of all that is highly honorable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit when it is supposed to be the vehicle of malice. By whatever means you may at first attract the attention you hold the esteem, and secure the hearts of others, only by amicable disposition, and the accomplishment of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Let not then the season of youth be barren of improvements so essential to your future felicity and honor. Now is the seed time of life; and according to "What you sow, you shall reap." Your character is now; under the Divine assistance, of your own forming; your fate in some measure put into your own hands.

Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disengaged and free, than they will be at any future period.

Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life will run, nay, it may determine its everlasting issue. Consider then the employment of this important period, as the highest trust which shall ever be committed to you; as in a great measure decisive of your happiness in time and in eternity. As in the succession of the seasons, each by the invariable laws of

nature, affects the production of what is next in course. So, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood; and such manhood passes of itself, without uneasiness, into respectable and tranquil old age.

But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world if the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvements, manhood will probably be contemptible, and old age miserable. If the beginnings of life have been "vanity," its latter end can scarcely be any other than veration of spirit.

I shall finish this address, with calling your attention to that dependence on the blessing of heaven, which amidst all endeavors after improvement, you ought continually to preserve. It is too common with the young, even when they resolve to tread the path of virtue and honor to set out with presumptuous confidence in themselves. Trusting to their own abilities for carrying them successfully through life, they are careless of applying to God, or of deriving any assistance from what they are apt to reckon the gloomy discipline of religion. Alas! how little do they know the danger which await them? Neither human wisdom nor human virtue, unsupported by religion, is equal to the trying situation which often occurs in life. By the shock of temptation, how frequently have the most virtuous intentions been overthrown? Under the pressure of disaster, how often has the greatest constancy sunk? "Every good and every perfect gift is from above." Wisdom and virtue, as well as riches and honor, come from God. Destitute of his favor; you are in no better situation with all your boasted abilities, than one left to wander in trackless deserts, without any guide to conduct them or any shelter to cover them from the gathering storm. Correct them, this ill-founded arrogance. Expect not that your happiness can be independent of Him who made you. By faith and repentance, apply to the Redeemer of the world. By piety and prayer seek the protection of the God of heaven.

I conclude with the solemn words, in which a great prince delivered his dying charge to his son; words which every young person should consider as addressed to himself, and to engrave deeply on his heart: "Solomon, my son, know thou the God of thy Fathers; and serve Him with a perfect heart, and with a willing mind. For the Lord searches all hearts and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

BLAIR.

SEVENTY-NINTH REUNION MOST SUCCESSFULLY HELD.

Brief remarks were made by Captain Druckemiller, of Sayre, Pa., and Lieutenant Boehring, and several hours were spent delightfully in swapping the old, but ever new, war stories.

Mr. Martin spoke as follows:

Comrades of the Seventy-ninth Veteran Volunteers:

Ladies and Gentlemen:—We are to-day celebrating two events, both to us historic—the anniversary of our departure from this country fifty years ago, in response to the summons from Abraham Lincoln, and the anniversary of the battle of Perryville, one year later. You remember how, on that October day in 1862, we took our places in line of battle on those Kentucky ridges, and from noon until night, with a corps fought an army. Our death roll, the fearful losses in wounded, 33 per cent. of our regiment stricken in a few hours. That night we buried our dead, eleven in one trench. We were seasoned troops then, but, even to ourselves, it was a memorable experience. One year before, almost to an hour, we had left these smiling valleys and generous homes in high hopes and amid kindly adieus and somewhat of the romance of war. But I will not dwell upon old stories to old soldiers; these have been told and retold. Rather I propose to note another feature of fifty years ago that to-day we incidentally celebrate. The majestic rising of the North in response to President Lincoln's call for 500,000 volunteers.

We of the north had been busy building a nation. The Missouri comprise, the Dred Scott decision, the Christiana riot, which brought the bloodhounds of slavery into our own door yards, we had endured with forbearance. Even the plundering of the United States arsenals and the firing on Sumter, while they stunned us left behind the hope that as show of power would end the infatuation of the South, but when the guns of Bull Run were heard at the doors of the Capitol they awoke another echo in the hearts of the North. If the South thought the North were ignorant mudsills, intent on gain, without sentiment, or honor, or character, it was to have a rude awakening. And if the North thought the South worshiped King Cotton, bullied Congressmen, beat slaves into submission only, it was to learn differently.

It is impossible to explain the attitude of the South to its great institution of slavery by saying it was wrong, or the North in its magnificent aggression by saying it was right. Deep down in the foundations of our National life lay this paradox of slavery. It shaped the laws and customs on each side of an impenetrable line, until they came into conflict. And on each side there was henceforth to be arrayed the wealth, the refinement, the great men, all the masterful influences of the two sections. Perhaps God in His inscrutable providence permitted this barbarous institution to be engrafted on our national life to try it out and solidify it. It is true, His hand in human affairs is masked, but we seem to see a living power behind events as they unfold from one great destiny to another.

After Bull Run, a halt was called in the trustful attitude of the North, and its exuberant national temperament, and we began to weigh our work. As suddenly and almost as swiftly as a bolt from heaven was our awakening to a powerful new sense, the sense of patriotism. Charleston and Bull Run had been essential to its incubation, but, after the gravity of the situation burst on the vision of the American people, the North threw fancy to the wind, it invoked masculine forces which had slumbered since Valley Forge. Our enemies had distanced us already in the concreteness of their purpose. Desperate energies, quick, vital, dynamic, must be loosed. In the three months' service a few

crack militia regiments, some regulars, some hastily-equipped volunteers, it was thought, would parry the misguided infatuation of the South, but on July 4, 1861, as Congress reassembled in extra session, those delusions were ended, and when Abraham Lincoln issued his call for 500,000 volunteers, it seemed as if the North was ready to pile its wealth where it would rot and feed its batteries with the souls of its men before it surrendered to the slave power. You know what Christ said to the young man, "Go and sell all that you have," and the good Book said he was rich. It was such a consecration that the North decided to make, and it reached the tap root of the Confederacy there and then, though we knew it not.

Fifty years ago we were less than half our present population. We were untried, as I remarked before; we had been busy building a nation, hewing its forests, bridging its rivers, shaping its politics, its religion, its social manners and customs; it was a new idea on the face of the earth, and we were rather modest about it. We had not unloosed any wild or extravagant fancies. We were both proud and shy of what we were doing. In doing it we had, however, created a difficulty unnoticed. We had left it to designing people and to silly people to remedy. But when we awoke to our mistake, thought and emotion came in like a flood to rescue the situation, men left their plows in the furrows, abandoned their workshops, scholars left their class rooms, lawyers left their briefs, ministers their flocks. Home, family ties, luxury, comfort, wealth, poverty, virtue, vice, interpreted this new spiritual force of patriotism as appealing to it. Saints, sinners, good society, bad society, flocked to the recruiting stations of the land, where President Lincoln's proclamation was posted. Some went in their dress coats, and more went in overalls. Culture took the oath beside commonplace. Abstinence and rum were sworn in together, the fop and field hand jostled one another, and more than half of these recruits were boys under eighteen years of age.

In Lincoln's first 500,000 that formed the nucleus of the great Federal armies that afterwards shook the land with their tread, there was pre-eminently the rising of the manhood of the free

States. Men did not think in those days of bounties or promotions; somehow it was the duty call that was uppermost; the nation was imperilled, the nation had been overreached, the nation must be saved.

When Germnay arose during the Franco-Prussian War, it was the massing of an armed camp, trained men took their accustomed places in line. When the North arose at the beginning of the Civil War, it was likest to that national consecration that Japan startled us with when she arose against Russia, the surcharge of a coarser power that drew its lightnings from the outraged hearts of men. "Bad times have a scientific value," says Emerson. The North was assembling on a new base line, not religion, not wealth, not education, not power, inspired it, and Lancaster county was to have a place on that base line.

In such an hour the summons came to you and me, in this strange old county that William Penn had founded, not with warriors, but with husbandmen and peaceful folk, whose creed was non-resistance. But when the universe rises and calls you to work, creeds must be silent; and the universe was calling to Lancaster county to do its duty, and the Seventy-ninth Regiment was to inscribe on its colors twenty-nine battles for an answer to that call. It was to march and fight over seven States. And the handful that is left here to-day, awaiting the summons to join those who have already marched into history, the comrades of Perryville, Stone River and Chickamauga, and the March to the Sea, stands for the final liquidation of the duty call.

On that October morning fifty years ago friends had been gathering from the four corners of the county, the streets surged with them, the sidewalks were packed, even the roofs of the houses were invaded by them. That strange spell which overspread the land, and which in the twinkling of an eye had changed our peaceful pursuits to warlike ones, had its echo in the loyal hearts of Lancaster county. In October, 1861, the war had assumed a serious aspect, the war feeling was beating with strong pulse, and men understood we were standing beside a momentous issue; there was no delusion about the sacrifices that must be made when Lancaster county came out to give us good-bye.

The strength and the beauty of its manhood and womanhood were there. Father, mother, brother, sister, wife, sweetheart, son, daughter, with flushed faces and straining heartstrings, joined in the God-speed; and there were tears of sorrow as well as shouts of acclaim for all knew that there were tender eyes in that marching line and on those crowded sidewalks that would never look into each other again. It was a heroic sight when, with flying colors and beating drums and martial airs, we filed out from these familiar streets, many of us for the last time. But, when night shrouded the city after we were gone, there were hearts that called to God in the fervor of prayer to walk with that line. Mothers' hearts, fathers' broken sobs. Yes! Lancaster county never saw so brave or so solemn an event, and God grant it never will again. I know one mother who, from that hour until the end of the war, never heard the whistle of an engine in the night that her heart did not shrink from fear that it brought her some fatal message from the front.

I said a moment ago, when the universe calls men must obey. Julia Ward Howe put the thought into song:

"Mine eyes have seen the glory of the coming of the Lord;
He is tramping out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning from his terrible swift sword;
His truth is marching on."

The rising of the North was the springing of a great people from a false repose into action. It was the unloosing of the bonds that had tied us to local issues; it was the inbreathing of a country-wide patriotism. When the battle was won, thank God, that spirit did not cease its work; it invaded the South, which had worshipped the fetich of State's rights and the institution of slavery until it had obscured its own vision and manacled its powers. So that to-day, even the South is free, and there remains in our National life no North, no South, no East, no West. We hardly realize we have come so far in fifty years. When we stood fronting each other in serried ranks of war there must have been a Providence between. How else could these wounds have healed in half a century?

The other day the New York Seventh Regiment celebrated the fiftieth anniversary of its departure to the Civil War. In the ranks that followed the tattered Yankee colors down Broadway were twelve sons of Confederates. General Buckner's niece told me this; her husband was one of the twelve, and you all know who General Buckner was. A daughter of General Lee's chief of staff is one of my esteemed neighbors, and a son of the Surgeon General of the Confederacy was my physician in Florida last winter. Indeed, while I was preparing these notes, a son of one of General Adams' staff officers was entertaining my family in my parlor. We know who General Adams was likewise. What can we do with these young rebels; they are now invading our homes. I can only feel it is better for us, perhaps, not to be too serious, because we have been spared beyond our day and generation.

The president of the Southern Society of New York, a distinguished engineer, told me a good story some time ago: He was from Knoxville, in East Tennessee. When the war began, East Tennessee was strongly tinged with Unionism, so the Confederates had a hard time filling their regiments, but there was one who was most persistent in trying to persuade his young companions to enter the Southern ranks. "Why!" he said, "we can easily whip the Yankees. One Southern man can whip seven Yankees; we can whip them with cornstalks. The war was over. The Confederate returned to East Tennessee and his old haunts, he had an ugly sabre cut over the face, one arm was gone and he was covered with rags. "Hello Jim," said his friend. "I thought you were going to whip the Yankees so easily? Why, you said you could whip them with cornstalks." Jim's brow saddened as he replied: "I know I said that, but the d——d Yankees would not fight with cornstalks."

There are a hundred thousand of these Southerners in New York, and they are making a great record in our business and social world. I do not know what we would do without them. The young men are alert, and the old men are loyal and patriotic.

When I was in Paris a few years ago at the great international exhibition of France, I saw, in one corner of the grounds, a

marble group decked with mourning wreaths. It was the Frenchmen's tribute to Alsace and Lorain, the lost provinces held by the German garrisons and under the guns of the German fortresses.

I read the other day that Japan is about to dismantle Port Arthur and withdraw its garrisons, and thus remove the one source of Russian irritation. When you dismantle fortresses, you dismantle prejudices. There are better things than bayonets and shotted guns to promote concord. After the trying reconstruction period was over, we garrisoned the South with our confidence and good wishes, and to-day the South is loyal to the Union. Of course, it has its traditions to its soldiers who died for what it admits to be a lost cause, and it erects monuments to their memory, and here and there one will bring out an old Confederate flag, but it is scarcely a local issue. The great stream of our National life runs as steadily and more strongly to-day in Georgia and the Carolinas than it ever did.

There is a Southern battlefield where the warm glow of the autumn is tinting the oaks and poplars and glinting the pine needles that hang like a benediction over a monument to the valor and worth of Lancaster county in the Civil War. On the battlefield of Chicamauga, in the heart of that great National Park, where the carnage was heaviest, is a bronze group; it represents an episode that took place on the front line of the Seventy-ninth Pennsylvania Regiment, at a critical period of the great struggle. Our color sergeant was shot down, and, before the flag fell from his dying clutch, a comrade grasped it and bore it onward.

Every Englishman from infancy, is accustomed each day to hear the prayer, "God save the King;" it is the tribute of his church to the national life. There is no tate church over here. In our country the spirit of religion has drifted into activities other than patriotic. But we have here State schools and they are for the most part, nurseries of patriotism. In this connection I have thought of one fitting climax by which to preserve the memory of the great sacrifices made by our soldiers of the Civil War. It is in the nature of an appreciation and a memorial. What a liturgy it would be, if, daily, the petition arose to heaven

from the millions of our common school children, "God keep our reunited country." And what holier benediction could we ourselves bestow as we pass off the stage of human actions. Like the symbol of the bronze group on Chickamauga field, we would thus hand on this password of patriotism from our feebler hands to the stronger ones of a new generation, who would issue the challenge from generation to generation.

"Halt! Who goes there?"

"An American citizen."

"Advance and give the countersign."

"God keep our reunited country."

MEMORIAL DAY AT TERRE HILL.

Mr. Chairman, Veterans of War, and Patriotic Citizens of Terre Hill:—

Our government has dedicated this day to those who took part in one the most terrible struggles that the world has ever witnessed—the Civil War. It has set it apart and intended it to be the day, when the gray-haired survivors of that sickening, bloody butchery shall come together, year after year to greet one another by that most honorable title "Comrade," and to grasp the hand of them who stood shoulder to shoulder, fearless to receive the death-dealing leaden hail of battle: the day when the weathered, stooping and tottering forms of our national defenders of earlier times, shall meet, as winter after winter rolls away, and count the graves of them who though they were spared by the merciless bullet and lightning-like sabre, yet could not escape the tireless and indiscriminating sickle of natural death, that findeth all flesh: the day when we, who are strangers to the terrible noises of battle may mingle among these fading and vanishing braves of deadly conflict and do honor and reverence to their fast thinning ranks and by our presence and efforts arouse enthusiasm in these celebrations planned in honor of our noble veterans of war; and above all else, the day when all people

should meet in their native towns and rehearse and study again the great lessons of our nation's history, and in the light of that history resolve to do their part in solving our country's future problems, in bearing her future burdens, and in working out her future welfare.

The presence of this honorable handful of soldiers among us to-day, naturally turns our minds backwards to the days and deeds of blood, and well it should. But half the profit of this day will be lost if we do not also spend part of our time in studying our country's future. And as to the past, it needs me not to recount the catalogue of our country's wars with their terrors and death-dealing enginery, neither the heroism nor bloody sacrifice, nor yet the awful cost of the struggle that wiped out slavery for all this you know, and I need ask of you, no more than the simple act of bringing it up to your minds, and then from there, we can study the lessons of this day. Nay, indeed, as to the past, it needs no word of mine to recall to your minds, the meaning of this day. The place where we are gathered tells the story: the presence of these warriors breathes more meaning than I can put in words, and yonder proud ensign of the United States proclaims, that the people, this day are thinking upon their country's magnificent past.

My good people of Terre Hill, we are met in a solemn place, we are met on a solemn occasion and we are gathered amid solemn surroundings; and strange sensations and emotions possess us this day. Our minds, to-day, reach far back into the past and like a dream, two generations of American History loom up before us; then pendulum-like and in contrast they swing far out into the future, and we look into the panorama, of what we hope to be as a nation, two score of years or more from now. It is a day of patriotic retrospect: a day of proud present congratulation, and a day of magnificent forecasting.

And what are the emotions that possess us this day as our minds, in a silent flight wing backwards thirty-five years into the dim and half-lighted past of our country's history. There is something so grandly noble that wells up within us when we think of the sacrifices that have been poured out upon our country's

altar, that our strongest words, our most powerful expression and an earnestness born of our deepest feeling cannot half express it. A deep and earnest thankfulness thrills within us when we gaze upon our glorious flag; a strange gratitude chokes us up with emotions, when we fix our eyes upon men like these; our hearts beat high with distending pride when we hear these silver throated trumpets peal forth their patriotic music; and a calm sweet sadness, mingled with a solemn reflective thrill creeps over us, when in some silent cemetery, we look upon the lifeless village of soldiers' graves.

I stood, not long ago, in the National Cemetery at Gettysburg, and oh! such ground I never stood upon before. Such torturing emotion and yet such sweet and blessed pain, my breast and my brain never before had felt. Such pulsings and throbbing my excited veins and tingling nerves never before had experienced.

But why is that cemetery a place of such soul-arousing emotion? Ah, in it stands the monument by which Abraham Lincoln delivered one of the mightiest orations of all time, and as your unlettered guide stands by that marble shaft and repeats those words to you, up to your mind come coursing and forcing the days and the deeds that have made that spot historic. Little and Big Round Top, Cemetery and Seminary Ridge, all within your sight, again are teeming with the hostile armies. The heavy booming, the black rolling volumes of smoke, the repeated assault, the shout and yell, the scream of shell, the onslaught, the resistance, the struggle in death's grim grapple locked, the repulse, the retreat, the surrender and then the scattered death and destruction, and the awful carnage of battle—all these go whirling through your minds as one by one the struggles of this three days' battle are rehearsed over to you.

And then the third night settles over the scene and on the morrow, the torn and mangled dead are brought into this cemetery. In they come—those whose names are known, on the right hand, and those whose names are not know, on the left. And now the great semi-circular gutters are scooped out of the earth and in tapering rough wooden boxes, side by side, like the stones over an archway they are laid down to rest, and the sad semi-circles

multiply until they cover acres and acres of ground. They are covered with earth, and the only marks of their hallowed ashes is a little white stone at each head, five inches square and rising an inch above the sod, on whose marble top there is a solitary number. In the sexton's little house nearby, on a book, may be found the native state, the company and regiment of the nameless soldier and by number, all that is known of the honorable dead, may be found on the faithful book. Poor distinction for a man so noble. But ah, in the great account book of the God of battles, the Lord of the Union Cause, there the record is complete—name and faith and works, not the record of a body of muscles and a mind of daring, but the record of a heart.

It is finished and there the sad picture lies before you. But to make it more impressive, among those wards of unlettered graves, and standing indeed upon them, are scores and scores of cannon—ugly, grim and sullen, that night nor day nor any time lie down to sleep. Oh, how impressive! Above the sod the cause, and under it the effect. Upon those graves the iron victors as if watching that no spark of life shall return and in them the lifeless victims, long since turned to dust. Poor tender flesh! How could it hope to stand before these hard engines of iron and death? So sad and solemn is that place to me, that as I stand amid its whitened monuments and meditate or walk perchance, along the beautiful vistas of its trees, in the fading twilight of evening, it seems as if a dozen funeral bells unseen are pealing a mournful and everlasting toll for the dead, that began their pealing when the booming cannon ceased their thunder and are drearily tolling on till the earth shall pass away.

The Romans delighted to say "It is sweet and blessed to die for one's country." But how much sweeter and more blessed a thing ought we, esteem it, to live for our country and enjoy those blessings that our forefathers secured for us. And from this thought arise the thankful emotions that well up within us when we turn back as we do to-day, and study our country's past. The soldier died because he loved his country. Yea, and so great was that love, that no obstacle rising mountain high—not even death itself, could prevent him from throwing himself, a sacrifice

upon his country's altar. Oh, blackest sin of slavery, not one but thousands of such lives did thy blot compel a smitten people to cast on their country's altar. And the rage of battle burned them up, and with their blood, did our country receive its purifying baptism. It is well for us to rejoice, that it is our lot to live in the purified America, in the regenerated United States, and that we have escaped the lot of being ourselves the sacrifices that were demanded by our country's altar to appease its God.

But the great work which this day celebrates is done. The splendid temple that was builded stands in magnificent symmetry and glorious splendor more permanent than the pyramids of Egypt—a monument as everlasting as the memory of the American people. As Lincoln said at Gettysburg of them in whose honor this day is celebrated. They fought that under the Providence of God; our country should have a new birth and a new foundation! And it has so pleased God to give our country a new foundation, not upon slavery but on the Puritan liberty of Plymouth Rock. Yea, as we think of all that the soldier has done for us our very beings should cry out with applause.

Thanks be to Heaven that our great nation was founded by men, unselfish in heart and men of staunchest principle, and was defended by men, sacrificing in soul and of unshakable courage and boldness. Yea, from her foundation till this present day our country's life has been a record of glory. Her hospitality, sympathy, care and protection for the poor and oppressed of all lands, have been a marvel and a wonder in the eyes of all nations of the world. Every nation has one great, central ideal. England's is territory, domain, great possessions upon the earth. Germany's is might, authority, power among nations. Russia's is tyranny, slavery, depotism, dark and damnable. But ours is Liberty, Freedom and Independence—an ideal purchased and forever fixed in our government by a hundred years of terrible struggle and many years of bloodshed. Our country has now lived through the nineteenth century of the world's Christian civilization and she has been both the pride of that century and the main power in driving that civilization forward.

And now I will drop the veil that we have been holding aside

and close the vista through which, dim in the distance, we have been looking at our country's past. We will let time spread His thickening mantle of circling years upon that past, as a protecting cloth is spread over costly wares and treasures, that none of its pieces may tarnish or rust: and we will lock it safe in the vault that is in our people's keeping and under the supervision of God, for it is the most blessed heritage of the American people.

O! God, direct our feelings aright this day, and as we let the curtain fall that hides the past from those of us that never knew battle and dismiss from mind the awful realities that made up a nation's terrible drama of blood and death thirty-five years ago, and the fruits, the results of a nation's once blackest sin, let the teachings that this lesson draws forth sink down, with terrible meaning, into the very holiest chambers of the honest breasts that hear me this day. Let it touch that center of the soul where all that is noblest in the human kind abides, until for very fullness it makes the heart cry forth, "Thank God, our government still lives." Let this lesson's warning ring louder and louder from this day forth until it seems, that with myriads of mighty trumpet tongues from the skies, Jehovah and all His infinite hosts are proclaiming in our ears, "First thy God and next thy country."

I have been speaking of our country's past. And now let me bring a few thoughts to your minds about the love that we should bear towards our country to-day—a few thoughts on our country's present.

Behold your native town and neighborhood. A blessed peace hangs over it and hallows it, and smiles upon your people. You love this place. It is your home. It was the home of your fathers and forefathers and their ashes lie here among you. What makes this place so dear to you? What hallows it? Ah, from your inmost souls cords are stretching outward that bind you to this soil. Here you have lived and grown up and the record of each one's life is deeply engraved on the mind's of those who knew you. The strongest associations and friendships of your lives grew up here and are connected with these buildings and this country. The dearest memories of your whole being are centered in these acres; and as you look back there is some

endearing thing that makes each year of your life in this place a treasure and a thousand spots and places monuments of love.

Ah, we must love the place of our childish years and youth. We cannot help it. In it lived those who nursed us when we were helpless and dumb. Then the heads of some of them were thinly streaked with silver; now they are but a mouldering memory in their marbled graves. Then others like some of us were the strong men and active women of the land; now they are wrinkled and stooped, and their low bent heads are covered with a crown of flaxen white. Then others were growing into strength and stature, now they are the strong of the land. Here too is the soil out of which you drew your life, the same quiet native hills in the distance, purple robed that first delighted your young glad eyes as they open in this world of vicissitudes: the same blue hazy sky over head, and the whole landscape checkered by fields of yellow and green and brown and cut by winding streams. Here too, is yet the center sympathy, the deeper holier sympathy for many a young man who has left his native fields for gayer life. Ah, when you are absent from that spot then do you first know that there are the ties of blood, the ties of the marriage vow, the ties of death: fathers, mothers, brothers, sisters—and in these memories lies the love that reaches us in the farthest corners of the earth. Yea, my good people, this is your Mecca, your worshipping place. You would fly to its defence, if an evil hand were to scatter terror, destruction and death into it. You love this place because it is your home, and you love your county, your state and your country, because they contain your home and have sworn on their honor before the entire civilized world to protect your home. Your country contains your home and it has sworn to protect your home: on its strong arm you lean and on its breast your pour that love called Patriotism.

And what, shall I say of our country's future? The nineteenth century is closed. Our country's magnificent past was nearly all worked out within that century. Almost from infancy to its present gianthood it grew up within that century—the nineteenth century. To work out another hundred years of its life—a hundred years of its future, the entire twentieth century lies

open before it. Into that century we should look upon a day like this as far as the human eye can reach. The future is only a magnified reflection of the past. Only the past destined to reoccur: only the past made mightier and grander by reproduction. My good people if you would know the price of future national purity look back upon the wreckage of slavery and measure money questions and labor questions by it. If you would know what battles your sons must fight, count the Bunker Hills, the Brandywines, the Bull Runs, the Gettysburgs of the past and then consider whether arbitration can solve our future differences. If you would know how many of your children must bleed in future battle fields go to-day and count the decorated graves of your fathers and forefathers.

But while the future is a reflection of the past, it is only a dim reflection; it, like all reflections is not a real thing. What we know of the future, compared to what we do not know is only a narrow zone of sunlight, streaming across a shadow of darkness. Yea, at its best a nation's future is a vast unknown that stretches boundless before the people. And how we Americans thrill with hope, when we think that we see in a measure, the greatness of our country's future.

Here are great resources that will go on developing:—Two thousand million acres of land in our country, only a part of which is now cultivated, that some day must all be turned to bring us food; a great people, 76,000,000 strong who may multiply within the next hundred years to a thousand million or more; railroads enough to encircle the world eight times that as years roll on will continue to stretch its length; and fourteen thousand million dollars' worth of annual trade, that in the next six or eight generations must grow beyond calculation.

Here are great questions that the future must solve—tariff questions, labor questions, money questions, taxation questions, voting and suffrage questions, immigration questions, and the war and arbitration questions.

Here are evil conditions that the future must pull down and changel:—electioneering, election rottenness and vote buying; extravagant and rotten city government, desertion from the

country and the crowding, flocking and congesting in cities; the gathering up of great fortunes by a few and the empowerment of the many: great sins and great crimes among us and great wars all around us.

Here are the beginnings of great inventions and discoveries that future generations must bring to perfection: The flying machine, that she may become a controllable thing and shall work a revolution in travel, traffic and warfare: the infant electricity, that he may entirely supplant the hoary giant steam: the X-rays that they may turn all manner of hidden and closeted things to public gaze.

And here are great reforms that imperfect man could hope to see the present century establish throughout the land: That law should become so perfect and powerful that no man could commit any act that would work his neighbor any hurt or suffering; that all our people could be brought to see and carry out the new commandment, "Thou shalt love thy neighbor as thyself"; that government could become so complete that the people's will could always be carried into effect and that rottenness in politics might be forever blotted out; that the East and the West and all sections could be reconciled and that the laws could be passed adjustable to all: and that the unbalancing flow of wealth, should cease and slacken its current into the vault of the millionaire; and, in the name of heaven, that all else that there is in the darkness of the future:—that all else that may be done for the betterment of man, that we cannot even see or imagine, might be brought about by some miraculous power in this dawning twentieth century. These are some of the things over which the next century on our country must puzzle its brains and bring about, and my heart swells with gladness, when I dare to think that perhaps the half of my life for my country, may yet be in the future.

My much respected people, there is no lamp by which we can see very far into the future. But we know that the future in our country will have its problems just as the past has had. We and our children and our children's children must solve them. Let it be so, Great Heaven, that no matter what the issue, we will have the courage, the patriotism to act worthy of our sires

and worthy of our country's honor and great name in any age or cause. When I look into the face of the American youth my heart prompts me to say, "Young boy, what is there wrapped up in the twelve years of your flesh that enclose your soul—what is there for your country? You may be a mighty mechanic some day, will you be a mighty citizen also? You may invent and improve great practical machines and discover great facts of science, will you help to improve our politics till we have a perfect system of law and discover how to keep poison out of our government? Boys of to-day, beyond all doubt, you are growing into a race of mighty men and that you must do mighty works for your country before you reach the age of fifty years. God grant that you may be able to do those things that the present generation is unable to do.

And even ye infants, whose tongues know no language now but meaning less babble. Your most intelligent thought to-day is expressed by a senseless coo. Before sense shall come into your heads and much knowledge, the twentieth century will be well on in its path. What is God designing you to do for your country when you reach the age of twenty-one? One thing we know, our country's future is in your hands and you are in the hands of God.

My valued and respected fellow citizens: I have very little more to say to you. You have born with patience, my talk, which has become long and tiresome and I thank you earnestly. But in parting with you, in this talk and reasoning together let me call again to your minds, the lessons that this day teaches. We have seen to-day some of the terrible results of a nation's political follies. We have seen peace broken and the life of our nation endangered because of these follies. We have seen their result—the most terrible war of all history. What is Peace? A nation's reward for obedience to laws, divine as well as human. What is broken peace, what is war? The punishment of a nation for its follies; the bloody baptism; the awful purgation, necessary to cleanse a people from political sin.

And now to the audience at large I have done. But I have somewhat yet to say to the soldier. Our honored veterans, you

are the central attraction in this day's exercises. It is in commemoration of your deeds, that this day is observed. Your deeds have made this a great national holiday and you will find a little pride perhaps in knowing that all over this land to-day a million tongues and a million pens will speak your praise. In ever center of our country where the fire of Patriotism burns, there your name will be spoken. In the little obscure hamlet by the beautiful hill-side, it will be spoken there. In the towns, full of business and industry—it will be spoken there. In the grand and embusied metropoles of our land, enriched with the mines and the marts of wide acres and musical with the hum of a thousand industries and the eloquent clamor of the printing press—it will be spoken there.

To-day soldiers, you are with us in this celebration, but the time must come when this day will be celebrated only by those who never took part in the events that have made the day historic; by those indeed who drew no earthly breath when war was upon us.

When our children and our children's children celebrate this day in the future, they cannot boast like us, that they held the hands, looked into the eyes, and heard the speech of the warriors who fought this war. Yea, and how fast that day is coming! Even now, those who are left are more easily counted than the vacant places of those who since the war have gone. What interesting characters will be those few soldiers who are left when the babies of to-day have grown to years of understanding. Yes, this day too, like the Fourth of July and the birthday of Washington must be celebrated wholly by those who never knew battle, for when the sickle of time shall have finished thinning you out, unlike the sword of battle, that always left some survivors, not one will be left of all your countless army. And in those days of the future, when Memorial Day is celebrated and the orator tells with a fiery tone such of the deeds and doings of the soldier the children in that celebration cannot turn their eyes upon the gray-haired and weathered uniformed and equipped defenders of their country, before they drew their breath as we can do now. They must simply listen and with wide open eyes wonder what

manner of men they were. Actual soldiers to them will be as strange as would the soldiers of the Revolutionary War be to us if they stood up among us now.

Harken ye people and all who stand by! Look at the honored and aged forms among you: see in their faces the records of battles and of long weary marches: hold their nervous hands with proper care: count the days that they may yet be among you and think how few and thus how precious each day is: and if it falls to your lot to lay them away in the lap of mother earth to moulder to dust, do it with double care and reverence.

Soldiers you are an honorable race. You are connected with the growth of our government closer than any other profession of men. Soldiers of the sea came with Columbus when he discovered our country four hundred years ago; soldiers entered the American wild woods and opened them up to civilization: soldiers brought the Indians into subjection: soldiers from 1775 to 1783 shattered the tyranny of England over us and set us on our feet as a new nation: soldiers in 1812 asserted our rights upon the seas: soldiers in 1848 drove Mexico out of our domain: and soldiers from 1861 to 1865 broke the shackles of our nation's blackest political sin—slavery; blasted the traitorous attempt to break our nation asunder and at the infinite price of human blood fixed and defined the limits of our constitution and set before us new ideals of civil and political rights.

Soldiers, you have been our founders, our defenders and our donors. You founded our country, you defended our country and you donated it over to us. Trust us, we promise here and pledge ourselves to be the ever glad and zealous guardians of your rich donations and as one by one you withdraw from this earth, know that your rich gift is left in the hands of those who will undergo and fight again the fight to save their country if the despoiling hand of war must be the test.

But soldiers, what must be your feelings as I humbly rehearse the deeds of your lives? The past comes up before you: you forget your age and are back to 1861 again. You think of your battlefields and the enemy you have conquered. Oh, what a turmoil of strife and striving wells up within you as you contemplate

the moment and the meaning of this solemn celebration! A century and a quarter, the full span of a nation's life, looms up before you! Six or more generations of American history pregnant with the deeds and decisions of our fathers and forefathers are opened up to your eyes and you read from its pages: the dead of battles, a nation's heroes stand up before you now and speak to you with a million tongues in a strange language, that we do day among the graves of Gettysburg. You speak to the dead and they speak to you. You are with your comrades now on the field where you fought. You are with your enemy on that field, and you take him by the hand while your heart says a thousand times that you have forgiven him. All is past and you know it. It is a sweet and holy memory for your mind to dwell upon but you would not go through it again for ten thousand worlds. Some day you can talk it all over; some day you will sit side by side—you and your rebel brother whom you killed, and without guns, without uniform, without the regalia of war, but clothed in glory infinite with the Father you will sit and talk together of these differences that bathed your hands in one another's blood as the evils and trifles of a world that is past and gone forever.

My noble veterans this is a day of the dead. This day the dead speak to us. Their voice is so plaintive that we answer only by the moistened eye: their speech is so noble that we reply by the beautiful language of flowers: their sentiment is so patriotic that we respond in the magniloquent expression of bunting and flags. We hear and heed this voice and so do you: but to you it comes with a ten-fold meaning and force.

The dead soldiers, they speak to us. What shall we say to them? To the numberless and nameless, the rank and file of the Union army, we can say, "sleep on" and may all eternity to you be peaceful and blessed. Whether you fell upon the raging field of battle or died at your own fireside you are now all quietly resting in that silent, breathless and pulseless chamber, hewn out of the lap of mother earth through which no sound nor sense ever will disturb your slumber. We can only thank you and be silent. "Sleep on."

To the generals we say, "Well done." As you commanded

armies of soldiers then so the memory of your valor commands the adoration and respect of great armies of peaceful citizens now. But to praise him, the heart and soul of the prodigious project, words fail. Lincoln, on whose shoulders was the entire weight, what can we say of him? Words are short and powerless to express our feeling. Yet he will not be unpraised this day; nay, nay for millions of blacks and millions of whites this day join in his praise. In this he was honored more than any other American, for no American heretofore was the object of the praise of two great types of humanity. The best we can say of him is that when the dastardly bullet cut his life string it freed him from earth and earthly toil and sent Abraham Lincoln, the defender of the nation, home to live in glory with Washington, the founder of the nation.

But, soldiers your ranks are thinning and those who yet are with us are turning hoary with age. You are going down to a battle now from which none ever return. Nay, nay, through all time and all the cycles of revolving years not one of all the countless millions that have gone down to this battle has ever returned to tell the fate. And yet it is a silent battle—no booming cannon, no rattling infantry, no shouting commander, no proud waving flags, nay, even no blood. And yet, not one escapes. Ah, all the noise and all the tumult are hushed and swallowed up in the certainty and the awfulness of death. Yet do not grieve: it is the way of all flesh. But there is a sadness about it all that we cannot bear. An honorable race is disappearing from our land. Soldiers, many of you are fathers, but your sons are not soldiers. Soldiers are not born out of a mother's womb: they are born of battle. You have helped to multiply the earth but you cannot multiply soldiers. Nay, nay, we must submit: your race is dying out and all your efforts, while they will continue your name and prolong your honor, cannot continue your race as soldiers. Soldiers are born of war and not of woman.

But soldiers, as you go down to this battle, know that while we cannot keep your bodies safe and that they must go back to their parent earth, we can preserve your memory and your honor and this we will do till the end of our days. The future children of

this earth and those who never knew your race, will drink in with admiration and awe the story of your lives and labors: and when future generations think of you as the grand central pillar in the infant fabric of what is now our mighty Republic, on whose shoulders was the entire weight in 1861, the honor of your name and the glory of your works will grow greater and greater while the years are thickening over your graves and the American people are multiplying. And we will tell to those who shall follow us if God will lengthen out our lives, of the valor that we have heard from your own lips. We will perpetuate your names and emulate your deeds. The pride of our flag, the dignity of our nation are yours. You were the strong of the land; you were the giants of your day. Nothing on earth could subdue you; no force could quell nor conquer. You were great—you were very great. You vanquished those who, except yourselves formed the greatest army of the earth at that time. You were great so far as man can be great; but now like the meekest of children, you are going down before the power of One who is greater. God, Oh God, Thou alone—yea even only Thou, art great!

H. FRANK ESHLEMAN.

May 30, 1902.

THE RISE, GROWTH AND NATURE OF CONSTITUTIONAL LIBERTY.

Liberty is an inalienable estate, cast upon man by his Creator. Liberty is the gift of God, just as life is the gift of God. Liberty, therefore, is man's natural right and condition. In its grandeur and blessedness, as one of the Almighty's endowments, it stands next to life itself. When, obedient to Jehovah's command, chaos first took worldly form, and God said "Let there be light," he also said "Let there be liberty." In the golden morning of creation, amid the beautiful bowers—the enchanting paradise of Eden, God gave man liberty, as his right, to do everything he might desire, except evil. He gave it in these words: "Of every tree in the garden thou mayest freely eat; but of the tree of the

knowledge of good and evil, thou shalt not eat of it." Here, therefore is the law of liberty—the endowment of liberty upon man, from the foundation of the world thousands of years older than the ten commandments. The benign Creator, in Holy Eden, looks upon man whom he has created, and sees his needs. Environed in all the perfect glory and beauty of His creation, before sin had smitten it, he beholds the creature, made in his own image. First of all in his eyes, is the life of the creature he has made, and before he rests on the seventh day, he lays down to man the law of self preservation, and tells him that all created things are food to sustain him. And the first word he gives to man, after the rest of the seventh day, is the law of his liberty, which I have stated. Thus life and liberty were the first and greatest endowments, the Almighty gave to his race. God knew these to be the most important needs of human existence. He considered that man needed liberty even more than he needed woman. He gave to man the law of liberty before he gave him woman. I think the Almighty did very wisely in this, because had woman been present before the Lord gave the law of liberty to man, she would have tried to persuade God not to do it. Even as it is she has deprived man of a great deal of the liberty, which God gave to him.

Ten thousand years, perhaps, or more, sweep on and God again proclaims to the earth, the law of liberty. Pronouncing unto Moses, the law for the chosen people, touching personal liberty, in the 21st chapter of Exodus. He says, "He that stealeth a man and selleth him or if he be found in his hands, shall surely be put to death." Behold, the violation of man's liberty, punishable by death, by God's own command. And in the 25th chapter of Leviticus, the Almighty encourages Israel in His promise of liberty to that people, and says, "When ye come into the land which I give you—ye shall cause the trumpet of the jubilee to sound—and proclaim liberty throughout all the land and unto all the inhabitants thereof." Such are the precepts, the promises and the guarantees of liberty to the world from its Lord and Creator.

But precepts of liberty alone, are not enough for the Lord of

the earth, who is God of liberty as well as God of life. By the grandest example that humanity ever beheld or ever shall behold. He teaches the oppressed everywhere, both individuals and nations, to strike off their bondage. He himself leads a people to liberty. We are told in the 3rd chapter of Exodus, how the Lord appeared in the burning bush in the midst of Mount Horeb and said to Moses, "I have surely seen the affliction of my people which are in Egypt—and I am come down to deliver them out of the hand of the Egyptian—and to bring them up into a land flowing with milk and honey." So grand is the promised Jewish liberty, in the sight of the all powerful God that, to establish it in his people, and to establish his people in it, he confounds the law of nature, the elements and the chemistry of created matter. How awful were the disturbances He wrought, how dreadful the visitations he laid upon Pharoah, so that the liberty of Israel might be established. By the rod of Aaron He turns the sacred Nile river into blood. He sends in succession the plague of frogs, lice, flies, murrain, boils, hail, locusts, three days' darkness and the death of the first born of Egypt. He guards the new nation on their march to liberty, shielding them with pillars of cloud and of fire. He separates the waters of the sea before their advancing columns, for them to pass on and through and floods the returning waters upon, drowning their pursuing oppressors. He overlooks most of their sins, while striving for—wandering through the desert in search of liberty. He sustains them by quails and manna for food, as they wander over the desert sands. And finally in awful, august presence, He appears amid thunder and lightning, and the smothering smoke on the quaking top of Sinai, in a brilliance brighter than the sun, and says, "I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage." And then and there he lays down to them His laws and commands, chief and greatest of which are the ten commandments. Thus we are told in the 20th chapter of Exodus.

Neither has God left us ignorant of how excellent liberty is in his sight. Not more than eighteen centuries ago, after the establishment of the gospel and the Christian Era, he causes the inspir-

ed James in the 1st chapter of his epistle to say, "Whoso looketh into the perfect law of liberty and continueth therein shall be blessed in his deed." Thus does the father of all created things declare to us that liberty is a perfect law, and that whosoever enjoys its full and free operation will enjoy perfect peace, because obedience to a perfect law will establish a perfect relation between the subject and the Author of that law. Woe to the man that tramples upon liberty—upon this perfect law of the Creator. So, too, in the 8th chapter of the Gospel of St. John, the Savior himself, proclaims to the world the excellence of freedom—of liberty—as follows: "Ye shall know the truth, and the truth shall make you free." The truth shall give you liberty—liberty, gracious gift to our race—liberty, spark divine, twin to the promethean spark of life itself—liberty and life, twin sparks divine, shed forth from the greater, grander light, in heaven, whence they came.

Divine precept, divine command, divine example, declare that liberty is born in heaven, and by divine decree is made the undivorcible heritage of every reasonable earthly creature.

One can scarcely believe that an estate so beautiful, so righteous, so just as liberty, given by the great benevolent God himself to mankind, should ever be denied to man by the despots of his race. We are prone to think that even the cruelest tyrants of the earth would respect this providential inheritance of the human family, as too sacred to interfere with, or take away from its owners. Yet 'tis not so. Through long, dreary centuries, liberty was crushed out of the human family, by the ruling kings and lords; and the world rolled on through almost endless ages, in military, in civil and in ecclesiastical slavery.

But immutable justice is coeval with creation, is everlasting and ever active and finally must prevail. "Truth crushed to earth shall rise again," sing the philosopher poets, in their verses. And history adds her testimony to the truth of liberty at last has gained the struggle—victorious after twenty centuries of warfare *before* the light of the Gospel, and eighteen centuries, *since* and *with* that light.

Nothing else, except the story of the cross—the history of the

Christian religion—in all the annals of humanity, is so eloquent as the long struggle of human liberty, establishing its place among men, and finally triumphantly enthroning itself, in the constitutions of all the great and enlightened governments of our world.

We cannot within the compass of these remarks, study the growth of liberty throughout the world, but as English liberty is the greatest and most representative example of liberty everywhere triumphant over chains, and as we Americans are the heirs of English liberty let us turn our eyes back upon the rugged pathway of its ascendancy.

Before the time of Alfred, England was barbarian. He established, however a great system of justice, among the inhabitants of the realm. But the Normans, later, set all his work at naught, and from the date of their accession, throughout the world the tyranny of feudalism held sway. Warriors and lords fought and plundered the people; kings and princes enslaved them; and popes, and cardinals and priests held them in ignorance and bewitched them into superstition. Then, suddenly, like the first livid flashes of lightning before the thunder peal, came the first clear bold assertion of the common people's liberties at Runnymede, June 15, 1215.

King John, of England, had been a tyrant. He and his princess, reduced nobles and commoners alike to serfdom. This instigated the barons to assemble and draw up a charter of rights, containing sixty-three articles. King John was absent at the time, in France, in unholy collusion with the French king. On his return, his determined subjects, sword in hand, met their king in council at Runnymede, to force him to sign their charter. He refused. The Earl of Pembroke presided over the determined barons and commoners. They essayed to force the king. He saw how dismally he was deserted, and signed, the *Magna carta*. And thus, in the midst of a forest of bristling steel—surrounded by the swords and spears of England—was laid the first firm foundation of the world's constitutional liberty.

Of the magna carta, that wonderful first triumph of liberty within a government, the noble Blackstone says: "It confirmed many liberties of the church, and redressed many grievances in-

cident to feudal tenure ; care was also taken the rein to protect the subject against the oppressions, then frequently arising from unreasonable amercements, from tyrannical use of the prerogative of purveyance and presumption. It established testamentary power ; and lastly it protected every individual of the nation, in the enjoyment of his life, his liberty and his property, unless decreed to be forfeited by the judgment of his peers or the law of the land. "This last named protection is part of the famous 29th chapter of the magna carta or great charter, and declared it to be law that life, liberty and property are inalienable rights of man, given to him by his God, and that no human law dare interfere with them except on account of crime committed or for other lawful cause, and even then, only after fair trial, not by kings or princes but by the man's own neighbors.

King John died the year after signing the magna carta, and his son, Henry III, only eight years old, succeeded him as king. "The Earl of Pembroke," says Ridpath, the historian, "managed the kingdom and had the wisdom during his administration to confirm the articles of the magna carta. "The Earl of Pembroke was protector of England while King Henry III was a youth, and he caused the magna carta, not only to be confirmed, as the law of the land, but also to be expounded liberally by the judges in favor of the citizens, requiring that its provisions reach out to include every cause, until it folded within its benevolent arms, the case of every citizen, and became the first great written constitution of the kingdom of England, and its dependencies—a mighty bulwark of English liberty, which no king or tyrant has ever since been able to weaken. In this the Earl of Pembroke bore a relation to his nation similar to that the great John Marshal did to our nation and our constitution. Like Pembroke ; he too, expounded our constitution so as to give it strength and vigor, and made it mighty fundamental law, against which presidents, governors, states, legislatures, rebellions, tyrants, all should be powerless. In both cases, these great instruments of government, enacted nearly six centuries apart *were meant* to be the supreme law of the land, and in both cases, their great expounders and protectors, *made* them so indeed.

But liberty's fight against the tyranny of kings, was not yet done. So that the magna carta should never be disputed as the law of the land, in 1297, the 25th year of King Edward I, it was solemnly enacted by Parliament that the magna carta shall be allowed and taken as the common law of the land. The next great step was the petition of rights in 1643, in the third year of Charles I, which was a parliamentary declaration of the liberties of the people, assented to by the king. It provided that "No person shall be imprisoned or detained, without cause shown, to which he may make answer according to law." This was followed by the first habeas corpus act in the 16th year of Charles I, which provides, That if any person be restrained of his liberty, by order or decree of any legal court, or by command of the king's majesty in person, he shall upon demand of his counsel have a writ of habeas corpus, to bring his body before the court of king's bench, or of common pleas, who shall determine whether the cause of his commitment be just and thereupon do as to justice shall appertain." And this glorious work was crowned by another noble act, in the 31st year of Charles II, in which the method of obtaining the benefit of the writ of the habeas corpus act is made simplicity itself. And finally, our English ancestors being thus crowned with the precious crown of his liberties, is placed upon the throne of his rights, by the memorable bill of rights, delivered by the lords and commons to the prince and princess of Orange, February 13, 1688, and afterwards enacted in Parliament, when they became king and queen, which declaration concludes, says Blackstone, in these remarkable words: "And they do claim, demand and insist upon all and singular the premises as their undoubted rights and liberties."

Living as we do, under the beneficent laws of the United States we cannot appreciate what long steps and strides, in the march of English liberty, the acts which I have mentioned, were. That, we can only appreciate when we remember that in the five hundred years, from King John in 1200 to William and Mary of Orange, in nearly 1700, the people rose from slavery and the unbridled oppression of kings, to freemen, whose rulers were bound to respect and protect, the lives and the liberties with which God,

on the dawn of creation, endowed the creature, made in his own glorious image.

When America was born as a nation, we fell heir to the English liberties. But to them we have added many noble chapters. We refused to believe that rulers are born, and asserted and fixed in our constitutions the truths that rightful rulers can only be chosen by the people. We denied that there is a divine right in kings to govern and asserted that all government must be of, for and by the people themselves. These great truths we embodied in the immortal Declaration of Independence and solemnly adopted it. This conception of a people's liberty we then solemnly enacted in the noble constitution of the United States of America which provides and recognizes that all ultimate power is reserved in the people. This constitution the immortal Gladstone has declared to be the most wonderful piece of work, ever struck off in a given time, by the brain and purpose of man. We lived on under the constitution for seventy years, as a nation, and then found four million slaves within our borders. The scales fell from our eyes and we saw that what God meant for us he meant for them also; and in four and one-half years' awful conflict we freed them, throwing on the sacrifice, the lives of one million whites for the liberty of four million black—the life of one white for the liberty of four black. And, finally, looking toward the east one fair morning only five and one-half years ago, we saw on the beautiful, glorious sunrise flaming and gilding the sky, a darkening cloud—a storm of raging winds, and in it we heard faint cries of anguish. It was Cuba in her struggle. The American arms went down to the sea in ships, American liberty was aglow, was aflame in every breast, in our land; the continent could not contain it all. It wafted abroad and its incense filled the air of the Atlantic and its islands and Cuba was free. Yea, the air of the entire earth was laden with the American spirit, and the Spanish oppressor's island possessions everywhere threw off the yoke. Thus, in the quiet evening and close of the nineteenth century, splendid America, in celebration of the conclusion of the first hundred years of life and labor and love, fulfilled the injunction, spoken to Israel, nearly forty centuries ago,

but meant for us, as well as for them. "Proclaim liberty throughout the land, and into all the inhabitants thereof."

When we think of the origin of liberty, coming from the Author of life and light Himself; when we think of its centuries of struggle, through blood and battle, for establishment among men —how precious, how noble, how goodly a thing it is! No wonder all lands of the world have painted the emblems of their liberty and nationality on iron, on wood and on stone; have stamped them on their arms and their coins and have woven them in colors blending with the heavens into beauteous flags, waving in glad, graceful speech to the morning sunrise, their purple and gold, their yellow and green, their red, white and blue. No wonder thousands of streamers are streaking all lands and all seas, fluttering in glad shouts and huzzas, the triumphs of their nations—eloquent tongues of colors, living in the very air. No wonder national songs abound, whose sentiment and martial melody drive millions to deeds of valor, noble daring and death. No wonder that when a nation falls and its liberty is lost their songs are swallowed up in grief and mourning. No wonder the singers of Israel said "How shall we sing the Lord's song in a strange land?" as they sat by the rivers of Babylon and we wept, in captivity, when they remembered, as it is pictured in the Psalms of David.

Every great principle is precious, first because it is a principle. But when that principle is opposed and threatened with destruction and bloody warfare must be waged to maintain it, it becomes doubly hallowed and lovely. And when the principle is one in which the fate and happiness of thousands of mortals, or of nations or may be the dearest hope of the world is wrapped up, it is almost as sacred as Holy Writ itself. The triumph of such a principle over wrong and evil force, is well an occasion which all peoples may celebrate, and over which the entire world may jubilate. And such an occasion indeed is the Gibralter establishment in our modern day of the liberty of nations, as nations and of their citizens as the children of nations. Hail, hail, constitutional liberty, baptized in the blood and tears of war, triumphant at the price of numberless human lives—the sacrifices of forty

centuries—thou art precious, esteemed on earth and in heaven, next to human salvation, man's noblest heritage.

Liberty therefore, is imbedded to-day in the constitution of every civilized state. It is justly regarded as the most perfect child born after grievous travail out of the womb of ages. It is the crowning governmental glory of the 18th and 19th centuries. In the modern world it stands imperial, unequalled—unrivalled by any other human achievement in grace, in glory and in power.

The nature of liberty is as interesting as its origin and history are inspiring.

First. Liberty is of two kinds—political liberty and civil liberty. Political liberty consists in a free and undisturbed participation in the formation, maintenance and regulation of government. This liberty in reality exists only in republics—only in those governments in which the people make and unmake their rulers and their laws. Those who exercise this liberty govern themselves and those who refuse to exercise it, are governed by others. Ah, let every citizen zealously work to keep our government vigorous and pure. Our people's devotion to their country, while we rightfully laud it to the skies, is by no means all that it should be. The administration of our government has many weak and dangerous spots. In every section of our land, and to an alarming extent right here in our own Lancaster county, there are hundreds of excellent, law abiding conscientious Christian citizens who refuse to exercise their power, their voice and vote in directing our government's concerns. I respect the individual opinions of every one; I have a deep and earnest regard for the religious notions of all. But I am constrained to say that, taking the most liberal view, I cannot excuse, you cannot excuse, the claim of good government cannot excuse, and the Lord of nations cannot and will not excuse any one from taking his part—his whole part in his government, for the question of maintaining a government is coextensive with our lives and individual responsibility cannot be shaken from the shoulders of anyone.

Those who from religious reasons refuse to vote, in our county, justify it by saying, that government is a form of organized resistance, and that the Holy Writ commands us to resist not; and

further, that they are bound by the moral law and obey the courts of their own consciences and need not the mandates of the municipal law to keep in duty's path—that for them government is unnecessary. Very true indeed; and would that all our citizens were as law abiding as they are. But they are not practical. They forget that the problem is not that of controlling a mass of saints but a mass of people with scoundrels and rascals among them. The conditions are here and must be met. They say, "If all people were Christians there would be no need of government at all." We answer them and say that all people are not Christians and not even moral and conscientious, and that thousands and thousands must be controlled by force and fear until the mighty church shall grow universal and gather in the entire human race. We answer them again and say that the strongest earthly protector of the church is the government, which guarantees to all men the freedom of their own consciences and the right to worship in peace. We answer them again and say that the withdrawal of so large a number of our good conscientious Christian citizens from government is the sadder misfortune from the very fact that they are moral and conscientious, and from the correct habits of their thinking are most likely to be right on the questions of government. And we answer them finally and say, that their withdrawal gives rogues and rascals so much greater power, and puts the government to that extent into the hands of those whose consciences may be more easily weaned aside from rectitude. But I know that my talk will be futile. Nothing but the awful example and object lesson of the government being swept aside and a few days' reign of anarchy over the land will ever convince the conscientious non-voting citizens of the force of my humble plea.

Civil liberty is the natural liberty of man, so far restrained by human laws, as is necessary for the good of society, says Blackstone. That is, civil liberty is doing whatever I choose to do, and going wherever I choose to go without interference with the natural and prescribed rights of others—of society. Personal liberty, says Blackstone, consists in the free power of locomotion without illegal restraint or banishment.

Secondly. Liberty is not license. License unrestrained would make every man insecure against the encroachments of others, and the result would be anarchy. In the exercise of my liberty, I must regard both myself and you, or the liberty of the whole will fail.

Thirdly. Liberty is the result of solemn compact between the citizen and the government. In the truly civilized and enlightened nation, a tacit contract exists between each individual citizen and state at large, by which the citizen guarantees to the state and the state to the citizen the protection, the services and the support which each must have from the other. This is known as the original contract of society. So it is in our own great nation.

Our nation, and every state and territory within American jurisdiction, guarantees the liberty of every citizen, humble or great. The liberty thus guaranteed to us, as I have just shown, and now repeat for the purpose of emphasis, is not as given to us out of the government in magnanimity. Nay, each citizen buys his liberty, and he pays for it. It is not charitably donated to him; it is founded upon contract between him and his government. It is not a matter of love; it is a matter of govermental business. The payments which the citizen makes to his government for the protection of his liberty, are these: He pays his taxes: school, highway, county, state and internal revenue. The state takes his money. It is in honor bound to give him something for it. The citizen responds to the call, and submits to the draft, for soldiers to defend the government's institutions. That government owes him a return for this. The citizen obeys all the laws and regulations enacted for the general welfare though they may restrict his movements, his business and his actions. For this he has a right to demand that his liberty and movements, in an honest pursuit in life, shall be respected and be free from annoyance, by any one or any agency, either great or small. But to be entitled to these blessings, the citizen, must, at all times, perform the full measure of his duty to his government. The price of a nation's liberty and manhood, it is said, is "eternal vigilence"; but the price of an individual's liberty, is eternal duty to his government.

President Roosevelt, in his annual message to Congress, December 7, 1903, speaking on the rights which organized labor and corporate capital must accord to each other and what the government demands of and guarantees to them both, puts the duties which people and government owe to each other, in this splendid declaration.

"Every man must be guaranteed his liberty, and his right to do as he likes with his property or his labor, so long as he does not infringe the rights of others. No man is above the law, and no man below it; nor do we ask man's permission when we require him to obey it. Obedience to the law is demanded as a right; not asked as a favor."

Such then, is the nature of a citizen's liberty under an enlightened government. Citizen and government each have rights and each may compel the other to the performance of its part of the contract. Each is a strong and wonderful party. The citizen is strong, because he can command the entire power and majesty of the government in a righteous cause; and the government is strong, because it can call upon the entire collective citizen body to add sanction to its decrees. This great contract of state—of society, is also the foundation of patriotism. It is the knowledge within us that the government is bound to us and we to it; which makes us thrill with emotion when we gaze on our country's emblem—its flag. It is the feeling that my brother citizen is a part of the great government which protects me, that makes me boil with rage, when a foreigner would do him violence.

And now, what are the great blessings of liberty, thus guaranteed to citizens, by this contract with their state? They are these:

(1.) The humblest citizen never need beg for his liberties; but may demand them.

Thank God, the liberties of the American people are not an estate which they must beg or plead for. They need not humbly pray for them, nor petition any man nor power, nor potentate to grant them their liberties. They belong to us as of right. It is not by the grace nor favor of any judge, nor the wisdom of any

legislature, nor yet the dignity of any executive that we claim our liberties. Liberty is the gift of God, recognized in our constitutions. Liberty is man's dignity; and except for his wrong deeds, no human machinery can take it from him. Such is the genuis of our state and national constitutions and the spirit of our laws, that under them, no tyrannical power, ever known upon this earth, can shake or molest the American citizen's liberty.

Since our liberties and our rights under our government, are not gifts merely, which the government may give or refuse to us, according to caprice; but are eternal endowments to which we are entitled by the will of the Almighty, and by the solemn political contract, binding our government and us alike to reciprocal relations, I repeat, we need not beg for our liberties, but may demand them. We need not bring bribes to any official, nor present offerings upon any altar, to gain a hearing upon our grievances as did the ancients to appease the gods, and make them hear with favor; but it is our right to walk erect, conscious of being a man clad in "constitutional liberty" defying encroachment upon our rights.

What a pitiable and grovelling spectacle then, is he that submits in despicable fear, to imposition! How unworthy the man, who trembles under the stroke of the oppressor, bereft of all confidence, and belief in his own eternal rights, and the ample means provided, by his government, whereby to protect himself. He is devoid of every sense of the dignity of his citizenship.

When a man's liberty is abridged or threatened, he has no right to crawl trembling into a court of justice; it is his duty to march there, erect and boldly. He does not get there to beg; he enters to demand. It is not manly in him to be awed by the judge, and jury, the officers nor any other of the court environments. It is not the place for sickening sentiment; it is the form provided for the dignified adjustment of rights and duties. If one is guilty he should take the judgment of the just like a philosopher; and if he, on the other hand has triumphed in the issue, unseemingly exultance should be farthest from his mind. How pitiable and how abject is the citizen who has no faith or belief in

his rights! How disgusting is he who crawls in cringing servility to the feet of the oppressor, when he should glare in righteous indignation, into his face.

How anarchial and yet how petty is the conduct of the powerful citizen, who scorns the weaker man because he is weak! The weak and humble citizen with a righteous cause, in court, is a giant compared to the mighty influential and powerful antagonist without merit in his case! Who dare demand that, because he is mighty, that the humble and weak citizen who has litigated against him, should be thrown out of court? Thrown out of court? Grant me that I have jurisdiction, and no power on earth can throw me out of court. It is my court. I do not beg to be heard in it. I demand it. I owe no tribute to the judge, no thanks to the jury, and no obesiance to my antagonist. The right to be there, I have paid for, in observing my contract with the state. My right to litigate is rock ribbed in the constitutions of my state and nation. Nor can the legislature nor the governor, nor the congress, nor the president, nor all the courts take it away from me. So long as the American Constitution is the "supreme law of the land," no machinery, no provision can be set up, under that constitution to interefere, without just cause, with my liberty, nor deny to me full and free admission to the courts of the land, there to demand, if I am held in restraint unlawfully, against my will, to be set at liberty, there to demand judgment and payment in damages against him, who deprived me, of my liberty by even so much as laying hands upon me, and restraining me one moment.

Only the people themselves—my fellow citizens and I alone can change the present sacred guaranties of liberty, by amending the constitution of the state and nation. Why then, should I grovel and quail before the arrogance of the man who will dare to say my righteous case shall be thrown out of court? Why shall I come slinking and shrinking in like a delinquent, giving the impression that, instead of coming to demand my rights and liberties, I am a criminal, conscious of guiltiness. I repeat that, such a citizen has not the faintest notion of the dignity of his citizenship. He acts like an exile, or even an outlaw, without

rights. God never intended that, nor did his state ever expect it of him.

Such are the shield and buckler of the liberty with which my government's constitutions have clothed me. Glorious power! Noble investiture! Cloak of political manhood! Our inalienable, ever since the birth of America, greatest and mightiest example, of government by the people! Liberty thus is not an idle word, to be shouted upon gala holidays. It is an estate of right, in each citizen—active, powerful, indefeasible, in every American, humble or great alike.

Secondly. Since my liberties are guaranteed by my contract with the State, so are the liberties of every other citizen. As they may not harm me; neither may I hurt them. Since the influential and mighty dare not impose on me, because I am weaker than he; neither dare I impose on any one weaker than I am, because he is weaker than I. I must respect the liberties and rights of the humbles and poorest citizen in the land—yes the strongest must respect the weakest.

As sacred as is this principle, it was most sadly violated throughout our land during the year 1902 and the early part of 1903. Those who had labor to sell not only refused to sell it but they refused to allow their fellowmen to sell their labor and find employment. Only when one stops to contemplate that sorry situation does he realize how despecate the evil was. The liberty of our countrymen was denied most astutely.

I do not regard the greatest evil that the country suffered during the prolonged strike, to have been the loss of coal, the suffering of the people, the destruction of property, the bloodshed that ensued—nay, not any of these, nor yet all combined. The greatest loss, and the greatest and gravest danger the country suffered was that the great principle of a man's liberty to do as he likes with his labor, and his capital, was ruthlessly violated and trampled underfoot. The fact that men would so far forget the great central principle upon which this government exists, as to deny its operation entirely on the tremendous scale that it was denied the right of existence, is to my mind the saddest misfor-

tune that lay in the wake of the strike, is the greatest danger, and the worst treason that lay within it.

Lamentable as this is, there is still more deplorable aftermath of the strike than all this. It is the fact that the only solution that the civilized world knew or now knows—that of arbitration—has been pronounced by the greatest authority in our land, Honorable Carroll D. Wright, to be a failure. Therefore the world is still asking, what shall be the solution of the industrial disarrangements of our land when they come. God forbid that they may ever come again to cast a pall upon us; or if they do, God grant that we may find some remedy equal to the emergency and all its dangers. The good citizen will feel at all times that the rights and liberties of his fellow men about him are sacred indeed. He will feel that he dare not interfere with them anymore than he dare trifle with electricity. He will remember that the liberties of all come from God, and that they are preserved in all enlightened nations to-day as the result of forty centuries of struggles and butchery—of the blood and tears of war.

To speak of national liberty is very captivating to the imagination; but the liberty of a nation is nothing unless each citizen within that nation can taste that liberty and enjoy its individuality.

And now, having reminded ourselves of the divine origin of liberty, having reviewed its struggle for human establishment, through long centuries and its victory, having looked into its character and discovered that it is of the nature of a covenant with the state, having demonstrated that, by these premises, the citizen is entitled to demand his rights of a freeman, and is not thrown upon any one's mercy, where he must beg and pray for liberty; and having cautioned ourselves that as our individual life liberties are sacred against the attacks of others, theirs must be just as religiously respected by us, our task is ended, and we hasten to conclude.

The exalted nature of the subject, I have just discussed; the sweet purity and nobility of it,—a blessing in human life, next in power and importance on the earth, to the Christian religion; the beauty, the excellence and the sanctity of liberty rightly understood, all call upon me now to adopt, in fitting conclusion to my

subject, the most exalted of sentiments, upon liberty that our race has ever pronounced, and I do it by taking the words which fell from the lips of our own beloved Patrick Henry, more than a century ago:

"Is life so dear or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death." H. FRANK ESHLEMAN.

(Delivered at the evening lecture at the Institute of Teachers, held at Lititz, Friday, January 15, 1904.)

WISDOM BETTER THAN WEALTH.

Our Holy Bible tells us, in Proverbs, that "The price of wisdom is above rubies"; and in Ecclesiastics, that "Wisdom is better than strength" and "better than weapons of war."

So fundamental and important a truth, stated and declared by so high an authority as the word of God itself, ought to challenge the attention of all sober and reflecting people. The more striking is this truth to us, because practically all the world are living and acting as if the statement were not true, but were diametrically untrue. Study the nation's progress—study the state—study any locality, that comes under your eye—yea, study, each of us, ourselves, and we shall find that almost all our race in their heart of hearts are saying, "Wealth is better than wisdom." And having made that their motto, they are strenuously, madly and furiously burning out their lives in following its false teaching. Men sacrifice themselves—they struggle and die—to prove that God was wrong when he directed his holy men of old to say, "Wisdom is better than wealth."

To bring concretely to you, the extent to which opportunities for getting wisdom are blasted, let us invoke a few illustrations. The main forces of modern life destroying, before men's deluded vision, the appreciation and conception of the real value of wisdom are: (1) the industrial encroachment upon it; (2) the social effeminations; (3) the atrophying allurements of ease and luxury of our day, and (4) the gluttonous enjoyments, breeding

appetites that pamper the flesh and sicken, disease and kill the spirit.

And now, let us illustrate the destructive force of the industrial zeal, flung with storm fury against wisdom's rightful claim for a chance to develop, and make itself forceful and felt a chief purpose in human life. The greatest activity of our nation is its industrial energy; and the great engine behind all that energy is the love of making money. In a mammoth establishment, of ten, twenty or thirty thousand employees, the organized head and management of the concern, set out to make a massive fortune, out of this working force and carefully plan how the greatest commercial value shall be gotten out of those, ten, twenty or thirty thousand human machines, in their employ. They scale down the men to make profit and the men toil the harder and the faster to make ends meet. The head of the establishment care very little about what true wisdom the men may acquire; and the men have little time or chance indeed to acquire any, if they would. There is little difference between these modern organizers and the former slave masters—the one drove by the lash—the other drives by the sharper lash of hard circumstances.

Here, neither employer nor employee considers wisdom equal to wealth. The employer finds more pleasure, and influence, and power and name and advantage, as the world looks upon it, in the wealth he is amassing, than he would, in wisdom. The employee considers his pay, his wages, the necessity for sustaining his life, while wisdom he would count a useless luxury—a thing to amuse him, but of no real importance or value to his being. How mistaken; how deluded they both are indeed.

As to the effeminations of the social world, many of the features of the social side of modern life, sadly discount wisdom, and indeed frequently operate to make it seem contemptible. We all know of the mass of small talk and trifling inanity which holds sway socially—which dominates almost every social gathering. We know of the scandal and gossip which originate in that atmosphere.

These are the very enemies and opposites of wisdom. Substance is sacrificed to form; and sincerity, smothered by polite

insincerity. A long list of social decrees,—some approving actions absolutely wicked; and frowning upon other actions, noble and good,—has polluted healthy mental life and action until they have become chronically diseased. Thus does the list of social effeminations thus do all these social acts militate against wisdom and sound thought and motive.

So do the allurements of ease and lazy luxury atrophy man's mental and spiritual strength to-day. It is only when we are under the strain of constant activity—only when we are industriously set upon work and study, and are striving with difficulties, with perplexing problems to be solved, that we can grow wise.

There is more wisdom developed in planning how to get enough to live on, than there is in planning what to do with an accumulated fortune. There is more of the kind of study that God is pleased with, in men's honest efforts and methods to help fellow-men, than there is in the elaborate and elegant appointments, that men make, at great cost, to administer to their own luxury, ease and fastidiousness. Next to love itself, work (with rightful and estimable objects in view), is the greatest and sweetest thing in the world. Oh, that I could repeat that truth so loud that all the world could hear and feel it, and so often that every man, woman and child would experiment with it and prove it and then accept it.

"Next to love itself, work is the sweetest and greatest joy in the world." If all men would learn that truth, would learn the sweetness and dignity of labor all the melancholy, and discontent, all the envy, the hatred, the covetousness, the sense of humiliation and chagrin that sicken the natures of those who scorn work and those who fear they may yet need to work, and feel they should do so now, and the mortification of those, ever sensitive, because they are employed—it may be, in humble toil—the melancholy, discontentment, envy, hatred, covetousness and sense of humiliation in all these, would take wings like a million dusky bats, now around us so thick that they turn bright day into blackest night, even while God's great, pure, white, blazing sun hangs shining high in the heavens about them. Yes, if I could make

men believe that work is one of the greatest blessings of life, the popular ideals of the world would be re-adjusted and all this gloom and melancholy, so thick and black that they shut out the sun, would leave and dispel; and we would find ourselves standing forth in glad, bright day, thankful men and women, in the rising light of advancing morning, face to face with nature, illumined and grand with the smile of God himself.

Ah, to know this is wisdom, splendid and beautiful. God be thanked for the institution of work and for the opportunity to perform honest labor. God bless the toiler, to him alone does God give the right to eat and grow strong—to him who in the “sweat of his brow” tastes the sweet fruits of labor.

And finally, all things, epicurean—all gluttonies—destroy wisdom by gradually overcoming the spirit by the animal—the brute.

Why do men embrace such a mistaken view of life as they do? Why do they discount wisdom? Why do they subordinate it to so many, foolish, empty and valueless acquirements of life? There is only one answer. They do not seriously study what man is. They see and seem to understand as much of him as they see of the animal kingdom about us, and do not stop to think that they have not seen the real man at all, but only the house of clay, in and about which the real man lives.

If the average person were asked to describe a man, he would tell you of man's stature, weight, color of his skin, eyes and hair, his age and muscular development. But he has not described man; he has only described man's body—an animal.

If students were asked to define or describe the human race—mankind, considered as a form of life populating the earth, they would define the race as a class of creatures, belonging to the family of mammals, born alive, with arms and limbs, having certain physical and sense organs, ordinarily attaining an age of seventy years consisting of two classes—male and female—and employing a series of sounds, ideas and thoughts, called language. They might add that he has a spirit or is a spirit, but more likely they would not do so. Indeed science itself has defined man, the “talking animal.” Now most of this description is simply the description of men's bodies and not of men themselves.

Such is the style of the definition of the horse or of any other specimen of the animal kingdom. You may think I am exaggerating in this, that I am overdrawing, to the verge of the ridiculous; that this is not the view humanity takes of man. To answer you, I summon another proof. If it is not this physical man, this animal man, for whose benefit the world is bending its concern and giving its attention, why is it that ninety-nine per cent. of all human agency and energy and effort is directed to things industrial, to the building of mansions, to the supplying of present earthly comforts, and to the deliberate ignoring of mental development and the happiness of man in the next life? And why is it, if you take the sum total of the physical, material acquisitions of our world and place them on one hand and all the mental achievements on the other, the former are 10,000 times as great as the latter, at least measuring each by the energy expended upon their production?

If we do not consider ourselves about what the higher animals, by instinct, understand themselves to be; if we do not constantly eliminate the spiritual in us, from our contemplation of our natures, and enjoy almost exclusively, the animal, why do we gluttonize, and intoxicate and besot ourselves, and revel in those experiences, which exhilarate the flesh, but which the mind has no enjoyment in at all? If the general view we take of the human being is not simply that of an animal; if the popular conception is not simply that we are creatures only for the present physical world, creatures simply mortal, of whom death ends all, why are we so absolutely careless about acquiring something that we can and will possess and use in the life we shall live and enjoy forever and furthermore, when we leave our bodies?

Oh, how sad, how sad this carelessness. We are willing to gather a million dollars here, and enjoy it until we reach the age of 70 or 80 years and then give it up; but we care very little to gather a great fortune of knowledge and righteous wisdom, which both here we shall enjoy, and hereafter through the endless ages of eternity. I boldly proclaim to you now, that I believe as firmly as I believe I live, that not one jot or title of the right-

eous learning, scholarship and wisdom which I acquire here, shall be taken from me, by death.

And now, I ask again, am I wrong in saying that this world has adopted, as its ideal, the ugly, clumsy, physical man and has rejected the beautiful, ethereal, spiritual being—man? Am I wrong in asserting that the world embraces the earthly, mortal machine or body, and calls it man; and condemns the immortal, spirit being, saying, “It is no part of us?” Nay, nay, I am not wrong. Common experience; the dictum of honest reflection; and the physical results our toiling race produce and bring forth, all confirm the truth I have uttered.

Am I wrong on the other hand in teaching that the real nature of man is such that, his mental acquisitions here shall be a part of his life hereafter, and that his mind lives forever, the same as his soul? That man is simply mind and soul and that they both live on and on forever?

Hear now what the great Author of us all has declared, in explaining man: God breathed into his nostrils the breath of life, and he became a living soul. “Throughout the Bible God has fortified this declaration that the man he created, lives, with the mental faculties he has now, throughout all ages. Our Creator declares “God is a spirit.” He declares that he “made man in his own image and likeness.” Therefore man is a spirit too. In Ecclesiastes, the seer says, “The spirit shall return unto God who gave it.” Spirit and man being used in the same sense, it means man shall, return unto God, not devoid of the faculties he enjoyed here not with those powers blotted out, but with those mental faculties, now struggling feebly—then in their fullest strength and activity. The gospel of Luke tells us, interrogatively, it shall profit a man nothing if he gain the whole world and “lose himself, or be cast away.” The language is not here, “Lose his own soul” as in Matthew. This shows again that it is not simply our souls that live on but our whole spirit and mental selves, and that our present faculties live with us, then as now, only with greater and more varied capacities. And in John the promise is that we “shall have everlasting life”—“we” shall live forever, not merely “the soul of man” shall live forever. And again in the sixth

chapter of John the promise is "They" that eat this bread shall live forever."

In the face of all these declarations how dare we act as if our mental powers cease operation at death and that some strange, inexplicable vitality in us, called the soul, alone lives on forever? Nay, nay, the Bible tells us that "we" live forever. No wonder death is terrible, if you feel that death blots out all your faculties and senses. It must and will be horrible so long as you think it abates and destroys you.

Ask any man the question, and all will tell you, the soul will live forever. But the affect to think, these faculties of memory, of reason, of sensibility and will, will not live with us; that these powers of loving and learning, of enjoying shall cease; that the faculty of sympathy and of pity, the intuition of right and wrong, of adoration and worship, shall be abstracted from us in our hereafter life; and that what we have done here will avail nothing then. Don't believe any such doctrine.

What I have just quoted shows that your mental powers live on beyond death and thus too that what wisdom you have you keep. But I add one more proof.

The ninth chapter of Mark declares "Whosoever shall give you a cup of water to drink in my name.....I say unto you he shall not lose his reward." What else can that mean, except that the effect of all good action, we do here, shall be noticeable in us after this life is past? The marks, the influence, the development of the spiritual powers, brought about by our study here, will be shown forth as we appear there. Just as the exercise of my muscles, by dumb bells and general calisthenics shall produce a reward in my having a stronger body, so shall righteous study and the exercise of true, sound wisdom here, develop me a stronger spiritual being. And on the passage I have just quoted from Mark, I am glad, ready and willing to believe the influence will be shown forth in my better and stronger mental or spiritual faculties hereafter. As for myself, I will trust this promise, in the Gospel of Mark. If there were nothing else to sustain me, on it alone, I could pin my belief and my faith, confident that it means, for all the good righteous study and strife for wisdom, I

exert here; for all the acts of manhood and philanthropy, and for all the honest study to know life aright, that I exert here (which is true wisdom) I shall not lose my reward, but shall gain the reward of enjoying, among other experiences, stronger spiritual capacity and mental faculties there, and thus enjoy a greater capacity for knowing God, and his mighty works and creation. This surely is wisdom. This is not excitable religious frenzy, a child of the emotional and wild sensibilities—(and this repulsive to thinking people as it should be) this is delightful, this is wisdom.

Now I hope I have justified my statements, of a few minutes ago that men believe wealth is better than wisdom, because they do not stop to consider the value of wisdom; that they do not consider the value of wisdom, because they do not understand, the nature of man; that the great error we make is, in constantly acting and thinking as if a man's body were man, whereas our own reason and the Divine Word both declare man is not a body, but a spirit, and by insatiable, conclusive argument and inference teach the value of wisdom, to consist in the fact that we being spirits shall enjoy the results of wisdom and the operation of the mental or spiritual faculties which we have, forever and forever. Added to this, God promises to bear a relation to us which involves the operation and employment of our mental faculties, while we dwell with Him eternally. And to be what the Bible thus promises we shall be, our faculties must be with us. And finally 'if good we do here shall mean nothing in the next life, then life here is not worth anything.'

And now it is only a short step further to declare, if our mental faculties live forever, so too shall the wisdom we acquire here, remain with us always. It is unthinkable to hold in thought a man with his mind healthy, and at the same time to be a man bereft of the wisdom which in his life he acquired.

And now, having studied the everlasting nature of wisdom, and its journey and companionship with us into the coming life eternal, it is the highest importance to ask, "What is true wisdom?"

Wisdom is the capacity to perform thoroughly and understandingly, all those things which we ought to do. It is that culture

of our understanding which can grasp and know our great relations in life: (1) To God and his creations; (2) To humanity, and (3) to ourselves in flesh and hereafter.

Wisdom includes an understanding knowledge of Truth, of Justice, of Beauty, of Right and Wrong of the moral law and its transgressions—sin and its punishments. Wisdom also embodies a firm belief in Duty, in Service, in Worship, in Nature and nature's God, in Salvation, Redemption and Eternity. Wisdom embraces also our best efforts to understand our relations to the Mind, to the Body, to Time, to Science, to Wealth, to Poverty, and the thousands of earthly conditions about us; to the Rich and to the Poor. It includes a manly acknowledgment of our frequent guilt and strenuous effort to reparation and reform. It includes obedience to the discipline of difficulties, and submission, not to rebel against hardships that make for culture, strength and ultimate welfare. It includes appreciative attention to little things, reverence for holy things. It includes a calm acceptance of, and a reliant fearlessness of loss, misfortune, sickness and death, as the visitations of a kind Father, for both our own and His eternal pleasure and happiness. And it crowns itself with glory by including an unshakable belief in, and reliance upon God, the father and maker of us all.

Now, as these are the purposes for which we should strive and study, what relation does book-learning bear to true wisdom? What have the members of this graduating class done toward obtaining real wisdom? They have made preparation; because their study is preparation simply for wisdom—a development of capacity to receive, use and enjoy wisdom.

These students have completed a certain course. They have learned certain truth—certain great truths:—in geometry that the diameter multiplied by Pi is the circumference; in natural philosophy that water will seek its own level and the cause or reason for the same: in history, that injustice and oppression breed revolt, and that a successful revolt establishes new nations. All that learning is knowledge. But there are also other great truths that the thoughtful student learns; not only in school, but after school years are past. Among these are, the truth that all men are

equal, are mortal and must die—the truth that punishment follows violation of natural and moral law; the trust that God is Creator and man is creature. That learning is wisdom, and from it all our systems of law, and ethics, our rights and duties to fellow men arise.

Wisdom, we have said, includes a knowledge of justice. Therefore schools teach us that men should be honest and pay their debts, that they should live peaceably and regard the liberty and the property of others—this is knowledge, teaching us common honesty and decency which the civil law requires carried out. But the learning that certain great movements, for instance, concerning labor and capital, that monopoly and control of prices of the common commodities which the people must have to live, the squeezing out of existence of small dealers in the pursuit of a living is unique, and a knowledge and feeling of the injustice of the same, and a study of the methods to prevent these evils, that is wisdom.

Wisdom includes a knowledge of beauty. The teaching that painting and act and graceful form are fine beauty,—this is knowledge, culture; but the philosophy that, "beauty is as beauty does"—that nature, with its starry dome of sky, and man with his faculties, are beautiful, to the extent they reveal the wonders of the Creator,—this is wisdom. The consciousness that doing wrong will call down pain upon us and doing right, in the end, produce pleasure, is knowledge; but the belief that doing wrong eats the manhood out of man as cancer eats away flesh, and that doing wrong is destructive of the beauty and the symmetry of God's created order of things—that is wisdom.

Wisdom also includes an understanding of our own mental powers and our natures. The mastery of the methods by which the mind acts, feels, knows and remembers is knowledge, a high branch of knowledge, psychology; but the mastery and understanding of our relations (as mental, reasonable beings accountable for right and wrong) to time, to eternity, to our Creator, that is wisdom.

The learning we acquire in our preparation for trades and professions and how to succeed and make money or fame in

them, is knowledge, powerful and to be sought after. But the ability to understand how we ought to use the fame we achieve, what we should do with the money we make, and what we owe and do not owe to others—to the poor, to the unfortunate, to the lazy, to the sick, to the wicked, with our money and influence; and the ability both to know and to feel that of absolute ownership—ah, that is wisdom of the highest order.

The study of our future state and the metaphysical inquiry, into what are the movements of the dead after we lay them away, in the tomb, that is knowledge, theological knowledge. But the simple faith that comes from honest study and reflection upon our passing out of this life into the great unknown, giving us, when death calls us, the confidence to “approach our grave, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams”—that is wisdom.

“Knowledge is power,” yea knowledge is power; but wisdom is triumph, everlasting triumph. “Wisdom” says the book of Ecclesiastes, “giveth life to them that have it.”

These are the great differences between ordinary knowledge and wisdom. Therefore says the holy Wise Man of old, “Happy is the man that findeth wisdom, and the man that getteth understanding.” Therefore, when God asked him to name a favor he woud have of Jehovah, did he make the most profitable request that a man ever asked of God, saying: “Give me now, wisdom and knowledge, that I may go out and come in before this people”—a most kingly thing for King Solomon to ask. And therefore did God give him what he asked for and reply, “Because this was in thine heart and thou hast not asked riches, or wealth, or honor nor long life, but hath asked wisdom and knowledge for thyself, that thou mayest judge my people, wisdom and knowledge is granted unto thee.”

The function of school learning is to culture the student so that he may be able to approach wisdom. It is not an end, but only a means. God grant that clear vision may be given to every man to see the goodliness of righteous wisdom, and the value of striving to attain unto it.

And now, I revert again to the splendid “Book of Life” for

a further view of true wisdom. "Wisdom giveth life to all that have it," says Ecclesiastes. The fear of the Lord is the beginning of wisdom; and a good understanding have all they that do his commandments—sings David in the Psalms. "Length of days are in her right hand and her paths are all peace," says Solomon. And again he says, "The law of the wise is a fountain of life to depart from the snares of death." And Isaiah prophetically cried to the world, "Wisdom and knowledge shall be the stability of thy times." Ah, how goodly indeed is wisdom.

A few minutes ago you would have asked me, where is the justice of God, if they who have the opportunities for study and culture here, are also to enjoy more highly, than the others, the pleasures of our future life by reason of their superior mental attainments acquired during their life on earth? I have anticipated your question and have answered it by explaining what I mean by wisdom. I do not believe that all the mass of technical knowledge obtained here, of medicine, of surgery, of law, of mechanics, of chemistry, of financing, and of all other sciences here, will add one bit to our pleasure in the next world, because they are not strictly expended upon a culture of man's spirit, but upon an enjoyment of the utilities of this life. The knowledge, acquired here that shall help us to enjoy our next life, is that truly called wisdom, which I have tried to explain.

This, the humble here may acquire as readily as the rich. That "a cup of water given shall not lose its reward," is the key.

How blessed a thing it is that our God cares not for present conditions of man; and that man's luxury here is vanity to Him. That it is the mental, and not the physical being that has any value, eternally, gives the poor and humble family in the little street, as much dignity as the multi-millionaire. How this ought to encourage the humble. I declare too, that if we all studied the nature of man, as in opening this address, I asked us to do, we would find the favored child of fortune in reality no higher than the humblest. If the shoddy glamor and all the tinkling tinsel dressed on by a diseased public opinion, were stripped from off what the apostle calls "the body of this death," then we should see many, many millions of them who now are called the scum

of the earth, shine forth even here and now as they shall shine hereafter and as they bristle in the picture painted by Daniel, "They shall shine forth as the stars forever and ever." Only true wisdom can remove the scales from the eyes of mankind, and let true beauty come forth.

And now I close. In closing I call to the teacher to make their efforts constant, to set before the world the true idea of man. Would that you might show all our race how mistaken are the estimates set by this modern day opinion, upon different conditions of life.

God speed you, patient teacher! You have in your care the future and development of the creature, created only a little lower than the angels. Would that you may be able to teach those in your charge, real wisdom. Would that the great crying mockery of a superficial, conventional and fallacious consideration of ourselves as dying worms, could be made give way to the true inquiry into ourselves as living spirits.

Hasten, noble impulses of the human heart and soul, that will lift man up from the clumsy clod to the fine pure spirit; hasten, beautiful dawn when darkness and superstition shall be left below him as he climbs upward and stands forth bathed in the soft, white light of justice, and wisdom and truth; hasten, oh hasten, grand and glorious day, when none shall say to his neighbor, "Know the Lord and His creation," but when all shall know him, from the least unto the greatest.

RECOLLECTIONS.

Since I was but a small boy when my father died, my recollections and information received from mother and others, who knew him, are that he was a man of medium height, about five feet, ten inches tall; light complexion, and weight 160 to 170 pounds.

A man that stood well amongst a large circle of friends.

The concourse of people gathered to pay their last tribute of respect were so numerous that under the situation they were compelled to hold funeral services under a large walnut tree, the

meeting-house being entirely too small to accommodate the people.

The vehicles used to convey the people were so numerous that when the first had reached the meeting-house, the last ones had not yet left Doylestown, which was fully a mile away.

Father was somewhat of a mechanic. He made most of his farm implements. By trade he was a weaver. Mother would help prepare the flax and with the help of the girls would spin it into yarn. Father and the older brothers would weave it into cloth (linen cloth). This was made up into shirts and sheets for summer use. Sheep were kept for their wool, which was spun and woven into linsy-woolsy for winter garments.

I recollect sitting beside mother on the floor, while she was spinning, when she taught me to sing hymns and thus lead me to Christ and a righteous life. I have reasons to believe all were taught the same way, and I am glad that it seems to run through all the descendants.

A FAMILY LEGEND.

Mother used to relate a story—that at one time during the Revolutionary War, Washington boarded with grandfather. One day a young lieutenant came to the house and demanded a certain meal, which grandfather said he could not furnish, as he did not have what was demanded.

The young lieutenant threatened violence if he did not get his demands. While they were thus parleying about the matter, the General made his appearance and inquired what the trouble was about. Upon learning the facts, he reduced the lieutenant to the ranks, and promoted another in his place. Served him right, he should not have felt so self-important.

While embarking on a fleet of steamers at Pittsburg, for Louisville, Ky., the author was sitting on a box when the captain came and ordered me to the rear end of the boat to prevent some from leaving the boat, and while there parleying with one of the men that was about to leave for another boat, a horse that was being led, by some means got over the plank into the water.

The excitement caused the men on the hurricane deck to rush forward. The weight broke the dock and pitched some men on the forecastle, injuring some so that they could not be about. The box on which I had been sitting was broken to kindling wood. Thus my being called away was the saving of my life. To me this was the work of kind Providence.

At the battle of Perryville I lost out of my company five killed and twenty wounded. Six of the wounded died that night. I was at the hospital looking after the wounded.

The following day we were lying in a field, and while I was asleep one of the men took his musket from the stack and exploded the cap with a stone, shooting another man in the hip, the bullet coming out at the knee. The leg had to be amputated. The following day this poor wounded man died—all through the carelessness of another. The above mentioned bullet sped on and lodged between the sole plate and sock of another musket. I was lying asleep in a direct line of the bullet's course. My escape seems miraculous, but all through the goodness of God.

A. GODSHALK.

In looking back after seventy-nine years of life, it seems that it was the will of a kind providence, that I should be born in a Christian family, where I received religious training, which came back to me in my most sinful days, and led me to walk in the path of truth and right.

It was this power of the Saviour, that was my salvation and help through my sickness, at the age of three years, when two doctors declared it was impossible for me to get well, but a kind Providence interceded for me and spared my life for other purposes.

Among the many instances which stand out most prominent in which God's love seems to have been my preserver are the following few incidents of my army life:

During the battle of Stone River I was lying in the woods, when I started to rest myself by setting up by the side of a tree, but a bullet sped past my head and struck the very part of the tree I intended for my resting place.

The sharp-shooter was not over fifty yards from me, in a big oak tree, and had a clear sight on me. The next day he shot into the fly of a tent and shot one of my men, who died the following day. This attracted the attention of Captain Sumes of the Fourth Michigan Battery, who saw the smoke coming from the tree, whereupon he leveled one of the pieces and fired.

The following Sunday morning I went over to the tree and found the sharpshooter lying on the ground with both his legs shot off close to his body.

When I was wounded at Chickamauga our battery untimbered two pieces of artillery and fired two shots, one ball striking the tree against which I was lying, making the bark fly just above my head. The other shot passed so close as to make my ears sing. While I was thus lying, a rebel came along, and asked me what was wrong? I told him I had my leg smashed. His heart was touched and he left me without further injury. It now appears to me that I held a charmed life all through the providence of God.

While in this critical condition two men of our regiment and one of the Ninth Indiana regiment picked me up and carried me to the rear where we found an ambulance which conveyed me to a hospital. While the doctor was examining my wound the rebels again began to throw shells so dangerously near, that the attendants picked up the wounded and carried them to the rear into a private house, where preparations were made to amputate my leg. I asked the doctor to save my leg, but he told me that the large artery was severed, and that they could not save both my leg and my life. I therefore asked them to give me an anaesthetic, and make a good job of the amputation.

While this operation was in progress the rebels charged close up to the house and the doctors ran away leaving me in an unfinished condition.

Upon their return they gave me a second dose of chloroform, and before the job was finished the doctors were again frightened away by the continual dropping of shells by the enemy. Finally the doctors returned and finished the painful operation.

During the night when consciousness returned I wondered who

and where I was. I could not have told my name or that I had ever lived before—everything seemed blank to me.

The next day we were placed in an ambulance and conveyed to Chattanooga. On the following morning, through the influence of my friend Lieutenant Hartman, I was taken to the home of a Mr. and Mrs. Allison. During my stay here I was attended by the assistant surgeon of the regiment.

He informed the nurse that it was useless to look after my wound as I had billious fever and that it was impossible to recover under the circumstances.

In this condition I lay until the tenth day, when the surgeon remarked upon examination that the greatest danger was over.

Upon investigation it was found that the adhesive straps were all loose and that the stitches had all sloughed away. It was thus impossible to cover the bones, and two years later I was obliged to undergo another amputation.

A. GODSHALK.

WORDS OF FAREWELL.

ADDRESSED BY REV. JOHN GEIL TO HIS CONGREGATION AT
LEXINGTON.

(Translated from the German by A. E. Hangen.)

New Brittain, Bucks County, Pa., November 30, 1852.

Beloved in the Lord Jesus: Since it is the purpose of the congregation, and I deeply desire that she may grow in all Christian graces and be characterized by good works, not only while I live, but also after my demise, it is therefore my heartiest wish, that she may be and remain a church, glorious and very fruitful. And since it is not known to me that I may not die unexpectedly and, having a desire to be useful in my old age, I am by love compelled to address an epistle, especially to the congregation which I have served now for almost forty-two years, and this I will do according to such ability as God has blessed me with. It is a fact known to all that I have experienced a great deal in these

years—good and evil. I spent many sorrowful hours and sleepless nights, but I have also had my seasons of joy. I have desired neither your silver nor gold, nor any of your earthly treasures, but you know that these hands have served to provide my own and the needs of mine. I have also shown you that a man must so labor and support the weak and remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive." With the gifts God imparted to me I served you without receiving any salary, and now having given my best efforts to the church and much of my time, I will soon be called to give an account of my stewardship—(God be merciful to me!). What I proclaimed to you with my lips I understand to be the teaching of the Holy Scriptures. That in my own life I haven't been able to prove the practicableness of all that I preached to you to the extent desired: for this I am bowed in heart before God.

Beloved in the Lord! I will take my departure from you with the heartfelt wish and prayer that God may let His richest blessing rest upon you, that He may enable you to grow in grace and in the power of a wholly sanctified life. Above all other things, it is my desire, and I exhort you to this end, that you strive to be characterized by Love, Peace and Accord among each other. Love is the demonstration of your being disciples of Christ, as He himself said, "By this shall all men know that ye are my disciples, if ye love one another." If love does not dwell among you, you are no disciples of Christ; but you must seek peace and sanctification, for without these shall no man see the face of Christ. Be concerned that love and accord be among you, so shall you be strong and stand fast. Let brotherly love continue. Be not weak in the faith. When you hear that brethren have gone wrong, do not be quick to believe the reports, but believe and hope and pray for the best rather than the worst—this is the way of love. Always remember the words of the Apostle Peter, "Love covers a multitude of sins." Be patient with all men and forgive one another as God also forgave you in Christ. If you wish to prosper, you must love one another, especially must there be love between the membership and officials, or else you will

not increase in godliness and sanctification, and you will not be blessed by the labors of the officials without mutual love. We beseech you, therefore, brethren, that you give recognition to those who have been appointed to bear rule over you in the Lord. Love them for their office's sake and be peaceful towards them. An Elder that is faithful in his office, give two-fold honor; as one that is concerned with the instruction and the temporal affairs of the church; it is understood that no official shall seek the honor of the church, but shall perform his duties through love of the brethren and the Lord Jesus Christ, who gave his life for us because He loved us. They shall not be presumptuous and imperial, but ensamples to the flock; they who thus serve will ensure themselves a place of honor in the church and the joy of the faith in the Lord. Upon the minister of the Gospel rests a great responsibility, but he has great and precious promises if he is faithful and conscientiously discharges the duties of his high calling. "They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." But they are face to face with great dangers, for this is an evil world from which come countless and powerful temptations. It is absolutely necessary that they watch and pray, since we so easily depart from that which is essential. The Church ought therefore to pray for her ministers that God may give them grace and clothe them with power from on high, to the end that they may be faithful and efficient instruments in God's hands for the spread of the Gospel and the building up of the body of Christ. It is my fondest wish that those of us who have been fellow-soldiers in the army of God here upon earth, may also be fellowsharers of the triumphs of the victorious church in the world to come, that we may receive the inheritance which is incorruptible and undefiled and that faideth not away—such a treasure that neither moth nor rust corrupt, nor thieves break through and steal. God grant us this hope and preserve it blameless that we all at last be made the heirs of God. And this assurance we can have if we are the children of God, for, if we are the children of God, we are also heirs of God and joint-heirs with Christ. There shall we be delivered from all sufferings and all evil and

receive the believer's perfect redemption. That there is a place of re-union in the world to come was the belief of the faithful in all ages. For instance, of the Patriarch Jacob was it said, "He waited on his salvation." David, the king and prophet, would rather be door-keeper in the house of his God than to dwell in the tents of wickedness. Job waited on his deliverance—"I know that my Redeemer lives." Paul and his fellow-believers waited on the habitation in Heaven, longing to be clothed upon with immortality. O, that we may all be filled with such a longing for things imperishable that we may obey the exhortation of Paul—"Set your affections on things above and not on things on the earth." Remember the words of Christ, "What shall it profit a man if he gain the whole world and lose his own soul?" It always ought to be our chief purpose to seek first the kingdom of God and His righteousness and with Mary to choose the better part, which can not be taken from us. "Therefore, my beloved brethren, be ye steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Beloved Brethren and Sisters! If at any time I gave cause for offence or grievance, or in any way acted in an unchristian manner towards any one, I sincerely ask to be forgiven and I pray God that He may blot out all such sins. To all such who wronged me in any way, I wish to give assurance of being forgiven and I pray that God may not lay their sins to their charge. And to all such who served me in, whether a large or small way, I herewith express my deepest gratitude, and if it be not in my power to make some return for their kindness, I pray the good Father that He may richly reward them in my stead.

Beloved in the Lord! We have come to a memorable time in the history of the church, in which many sects and parties have arisen; and others will arise in the future. On every hand we hear the cry, "Christ is here, Christ is there." For a condition like this, the greatest wisdom and foresight is necessary, for through such means it is easy to be led to look for the kingdom of God outside of ourselves, when we know that it is within us. Therefore each one had best rest his faith on the old firm basis

of righteousness by faith in Jesus Christ. Herein is the hope of salvation, that we be founded on Christ and that we believe and do the commandments. "Whosoever heareth these sayings of mine and doeth them, him I will liken unto a man that built his house upon a rock. The rains descended and the floods came and the winds blew and beat upon that house, but it fell not, for it was founded upon a rock." The Lord grant that we all, as the children of God, may greet each other in the house of many mansions, where we shall rest from our labors and eat of the fruit of our doings. There if we have sown to the spiritual, we shall reap an endless harvest, and there shall we reap in joy if we here sow in tears, as we are told in Psalm 126: "They that sow in tears shall reap in Joy."

"Ach, Gott, durch deine Liebes
Hände

Mach du mich yetzt noch bereit,
Dasz ich an meinem letzten Ende
In deinem Heil getrost abscheid.
Dein Will' für mich in Ewigkeit,
Ein Centrum der Zufriedenheit.

"Hiermit mit will ich nun Abschied
nehmen,

Von denen die mich hier gekenn't
Vorest von denen die sich grämen
In ihrem armen Sorgernstand.

Fürcht' Gott und betet Tag und
Nacht,

Zu ihm vertrau't; nun gute
Nacht.

"Nun gute Nacht, du liebe Jugend,
Gott segne und behüte euch,
Er ziere euch mit Zucht und Tu-
gend

Und bringe euch zu Seinem Reich.

Gut' Nacht, euch alle insgemein,
Yungen und Alten, Gros und
Klein.

From your devoted brother and servant,

JOHN GEIL.

O Lord, through thy love, prepare me to leave this world, trusting fully in thy power to save. Thy will be mine in all eternity, the center of my supremest satisfaction.

With this confidence will I say, "Farewell" to my acquaintances and to all who will sorrow for me when I am gone. (Let me exhort you) to fear God without ceasing and trust him. And so "Good night!"

Good night, beloved youths, may God bless and preserve you! May He adorn you with moral order and virtue and bring you at last to His kingdom!

Good night, to all, old and young, large and small.

A SERMON ON REPENTANCE.

BY F. W. SOLVER, PASTOR OF SALEM EV. CHURCH.

Mohnton, Pa., November 1, 1911.

"Except ye repent, ye shall all likewise perish." Luke 13:3.

The whole Gospel is practically reduced to repentance. Christ joins it to the hope of heaven, as being the only means of arriving there. We have here the sum and substance of the Master's whole teaching—the Alpha and Omega of His entire ministry: and coming from the lips of such an one and at such a time, we should give the most earnest heed to it.

It is remarkable, that whatever different notions men have of religion, they all believe that repentance is necessary to salvation. But it may be feared, that many mistake its true nature, and take the shadow for the substance. There are also many, who, though they think it necessary, delay their repentance to some future period; and more than a few die without it, and perish in their sins.

It is therefore of great importance that we should know wherein true repentance consists; and that we should be urged ourselves to repent, that we perish not. The apostle Paul tells us of a true and genuine repentance that "needeth not to be repented of," and it is of this repentance that we wish to speak.

The very first thing that belongs to true repentance is a conviction of sin. This is the work of the Holy Spirit, who reproves the world of sin, and of righteousness, and of judgment. The people of the world are to be convicted at the bar of their own conscience of being sinners. God will let every sinner know that he is guilty and polluted.

It is a conviction of just exposure to the wrath of God on account of our own character and conduct. And this includes the conviction that we deserve punishment and that we certainly shall be punished unless in some way our guilt is removed. The effects of such conviction flows from a dread of the wrath of God, and from self-condemnation.

Now, it is certain that human reason or our own nature will not bring this about. Flesh and blood cannot do it. The Holy Spirit alone can do it. He opens our eyes to show us the awfulness of sin, and the danger in which we are. When a sinner sees all this in the light in which God sees it, he at once will be led to repentance. Certainly God will have every soul to know what sin means at one time or other. Wherever there is this conviction, it will be accompanied with contrition.

Contrition is the next step in true repentance. It is genuine sorrow for sin. Godly sorrow for sin, as it is against God. It is hatred of sin. This is an act of repentance, and that indeed which is principally essential to it. Those that have no sorrow for sin will not repent.

There was a good old book in our library at home, in which was a story of a woman who was deeply fallen into sin. One day as she felt the burden of her crimes crushing her heart, she entered a house where sat a man at meat surrounded by his friends. In contrition she humbly bowed before the man and began to wash his feet with tears, and wipe them with the hair of her head. She even kissed his feet and anointed them with ointment. Now, when the man saw the tears that came from that sorrowful heart, He said unto the woman, "Thy sins are forgiven." No doubt you have read the same story. It is indeed a sweet story of redeeming love, saving a penitent sinner from eternal ruin.

The Pharisee despised the broken-hearted publican in the temple; but God did not despise him. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

O, for a heart that trembles at the word of God; a heart breaking, not in despair, but in humiliation; a heart breaking away from sin! So Peter, when duly affected with the sin of denying his Master, "went out and wept bitterly."

We are told that Felix trembled, but did not repent; and Judas was sorry for what he had done, but not in a godly manner. But the sorrow of a true penitent is for sin, as committed against a holy and good God. Such was the penitence of David, who

said, "Against thee, thee only, have I sinned, and done this evil in thy sight." And again, "I water my couch with my tears."

Not long ago I read of a man in Fullerton, Cal., who was conscience stricken to the extent of one dime. He wrote to the post-office department as follows:

"Dear Sir: Several years ago I used a few stamps that had been used once and hadn't been cancelled; now I am trying to live right and wish to straighten up all my back tracks, so will send ten cents to pay for them; am sorry I did it." From countless millions have these very same words gone up in prayer to God: "Am sorry I did it," and God who is infinite in mercy, gave in answer, "Thy sins are forgiven."

Our sins made Christ weep and sigh, and cry out in the anguish of His spirit; and shall we make a sport of sin? Nay, if our sins made him a man of sorrows, then we have great reason to mourn for them.

After conviction and contrition comes confession of sin. "If we confess our sins, He is faithful and just to forgive." By nature we are rather disposed to conceal, and deny our sins. But by doing so, we deceive ourselves, and the truth is not in us. There is not one of us who will not see loads of sin pressing heavily upon his life if he will send his reflections back and retrace its history. Who is there of us who never caused his parents' hearts to ache—I do not mean ignorantly, but knowingly and recklessly? Youth is life's seed time. Did we prepare ourselves for the harvest as we ought to have done? What attention did we pay to the formation of our characters? Did we guard it anxiously, and mould it carefully, and keep it away from polluting influences, and lay strong foundations, and beautify it, after the best and purest models; or did we give it over to chance, to custom, and to the world? Did our Maker have as much of our time, thoughts, desires and obedience as was due to Him?

And I call on those who have advanced into the middle regions of life to say whether they have acquired such habitual self-command that they constantly and willingly obey the commandments of God? Do they walk within their houses with perfect hearts? To hide or deny one single sin, is to dishonor God;

as if He did not see, or would not punish it. A frank and free confession of our sins is the only way of finding peace.

The mere verbal confession of sin can be of no possible benefit to us. It can do us no more good than the repetition of any other words, with or without meaning. But if our confession is accompanied by a sincere conviction and contrition of sin, we shall be forgiven and cleansed by a faithful and just God.

The last step in true repentance, is conversion from sin. I find that a great many people put conversion before conviction, contrition and confession. Without the confession of a single sin, and the shedding of a single tear of sorrow for sin, they call themselves converted. Yea, they have converted themselves. Where, then is the work of the Holy Spirit?

John the Baptist, that great preacher of repentance, exhorted his hearers to "bring forth fruits meet for repentance." And St. Paul preached to Jews and Gentiles, "that they should repent and turn to God, and do works meet for repentance." Now, there were reasons that led these ministers to say these things. The people put conversion before the fruits, or works meet for repentance. Let no one deceive you. Without these fruits there can be no true repentance or conversion.

Christ is exalted to give repentance and forgiveness of sin. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Therefore, "repent and be converted, that your sins may be blotted out."

"Except ye repent, ye shall all likewise perish." God delighteth not in the death of a sinner, but rejoiceth in his return. And our Saviour assures us, that "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Will you not arise, and go to your Father? He waits to be gracious, and there shall be joy in heaven, and joy on earth, upon your return. This is the day of salvation. To-morrow may be too late. "Except ye repent, ye shall all likewise perish."

HEIRS OF GOD.

BY A. E. HANGEN, PASTOR OF ZION U. E. CHURCH, MOHNTON,
PA.

Text: Romans 8:17.—“If children, then heirs, heirs of God.”

The man who is in search of reliable data on a given subject is grievously disappointed when the authors whom he consults, instead of speaking with certainty, make only guesses at the truth, all their statements being characterized by a “*I think so.*” How very refreshing when the seeker after truth finds matter which is presented by the writer with the assurance that he knows whereof he speaks.

Contrast the “*I think so.*” of this age of uncertainty with the “*I know.*” of the Apostle Paul, concerning things spiritual. And nowhere does the latter speak with more certainty concerning the things of the spirit than in this eighth chapter of Romans. His opening statement is one of assurance, “There is therefore now no condemnation to them who are in Christ Jesus”; likewise is he sure of his ground when in verse 14 he says, “For as many as are led by the spirit of God, they are the sons of God”; and again when in the 28th verse he says, “For we *know* that all things work together for good unto them that love God,” there is not the faintest doubt of the truth of his statement in his mind.

And when the statement of the text has been read one has found that from it, too, is absent every faint shadow of a doubt —given the fact that a man is a child of God, then he *is* an heir of God, and a joint-heir with Christ.

It is this positive statement that serves as our text.

There are two things that the general public wants to know in reference to the estate of a deceased person who has left any considerable property:

1. The value of the estate.
2. The persons named in his will as heirs.

God the Heavenly Father has a vast estate for “distribution”

among His heirs—who are His heirs and what is their inheritance?

The sun's rays fall upon the unjust as well as on the just; it "rains" fruits and grains and flowers for the wicked as well as for the righteous; the song of the birds and the symphonies of nature are for the ear of the godless as well as for them who like Enoch, walk with God"; so that *all* men are heirs of God.

But the "heirs" of the text are "children" of God, and there is a radical difference between children of God, as we are accustomed to speak of the whole human family, and the children of God who, born from above," have been "begotten again ... through the resurrection of Jesus Christ from the dead," and who, therefore, through the "Spirit of adoption" cry "Abba, Father."

The "Prodigal Son" was still the child of his father while he was in the "far country," but he was a child away from home, and had lost the family spirit,—the spirit of obedience to the family laws and of loyalty to the family institutions and customs.

There are men that join with the congregation in repeating "Our Father," but they dare not get on their knees before God in the privacy of their homes and say "Our Father" for they know that it would be hypocrisy.

No man can sincerely say "My Father" until by that marvelous work of the Spirit of regeneration, "old things" have been put away and he has become "a new creature in Christ Jesus." And then, and then only, can he say, "Since I am a child of God, I am also an heir of God."

Now a related question is the means of determining whether we are children of God.

Paul submits an absolutely reliable test in this same chapter. In verse 14 he says, "For as many as are *led by the Spirit of God*, they are the sons of God."

Who is the man that is led by the Spirit of God? The one, according to other words of Paul (Gal. 5:22, 23), in whom the Spirit of God brings forth the "fruit" of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

Let us look also at Bishop Foster's "Description of An Unregenerate Man":—

"He is a glorious Christian who loves God with all his heart and dares to say it at suitable times, not boastingly but confidently and humbly; and men believe it because of his godly and sublime life. He loves the house of God and his seat is never vacant without cause. He bears his share of the burdens cheerfully; if need be, more. He is earnest for the salvation of the world; prays for it and pays for it; holds up the hands of his minister with encouraging words and helpful deeds; has sunshine in his face and soul—at home in his place of business, in the house of God; bears trials with equanimity; is unselfish, generous, and has a heart and a hand full of charity. No envy or ill-feeling or jealousy has a corner in his soul. He is never a self inflated troubler of the church to which he belongs."

This two-fold test of the Scriptures and of this noted churchman can not fail to determine for any man this important question, "Am I a child of God?"

And, now, having determined who the heirs of God are, let us consider the nature of their glorious inheritance.

First, the Consciousness of Being a Child of God—to know that I have passed from death unto life, that I am His and He is mine; that "old things" have passed away and that all things are "new," a "new creature in Christ Jesus," that I belong to the family of God, some of whom are already in Heaven—what a glorious and satisfying part of the inheritance this is!

Second, just as many people inherit much more than the mere consciousness that they are children of their parents, so the "children of God" are made heirs of an inheritance that is infinitely greater and more precious than this knowledge of sonship with God.

They are the heirs of a Father who has immense possessions, for—

"He holdeth the wealth of the world in His hands
Of rubies and diamonds, of silver and gold
His coffers are full, He has riches untold."

He is rich in things material—"the cattle on a thousand hills are His," the grain and the flower-fields and the vineyards and all else in and on the earth, and He gives of these things to His children.

He is rich in things moral and spiritual. He once had Paul set down in beautiful language what He has prepared for them that love Him, in Eph. 3:16-18, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and in earth is named, that he would grant you according to the riches of His grace, to be strengthened with might by His spirit in the inner man; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and the breadth and the depth and height, and to know the love of Christ that passeth knowledge, that ye might be filled with all the fulness of God."

"All the fulness of God"—the fulness of His forgiveness which is free and comprehends all men and all sin; of His love which "passeth knowledge"; of His peace which passeth all understanding"; of His goodness which is as the "wideness of the sea"; of His loving kindness, which when it "saw us ruined by the fall, yet loved us notwithstanding all"; of His promises which "In Christ are Yea and are Amen."

And this is not all of the inheritance, for through His prophet (Mal. 3:17), He says, "They shall be mine in that day that I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

And this is not all, for "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also."

And this is not all, for "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

A New York millionaire one day came to where an Irishman was digging a ditch, and singing the happy song, "I am the child

of a King." The rich man expressed his surprise to the laborer that, if he were the son of a king, he should yet be digging a ditch. But the latter insisted that he bore such a relationship and told the millionaire that he was God's child and thus heir to an "inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for him." His peace of mind and contentment of heart and joy of spirit so impressed the millionaire that he went away from that place thinking that he would gladly give his millions in exchange for such a treasure as this "son of the King" possessed. It is the privilege of every reader of this sermon to be made heir of the vast moral and spiritual wealth of God the Father.

Sermon preached by Rev. Chas. G. Heffner, of Mohnton, at the funeral services of Chas. Reisch, at Gouglersville, September 21, 1911.

We are assembled here this morning in memory of him who was the victim of the most atrocious and heinous crime ever committed in the history of our country. We often read of such crimes in our southern and western states but that three such tragedies should be committed within 48 hours in our own county is almost impossible to believe; and has put a very dark blot upon the history of our county.

That such a premeditated and cold-blooded crime should be committed in our christianized and highly civilized country seems as though the influence of the church was very small.

But I am not here to condemn the perpetrator of this crime, but as a minister of the gospel it is my duty to preach the gospel in which we can all find comfort and admonition.

The words of my text are the words selected by the family of the deceased. They are the words which, as I was informed, were repeated very often by the deceased husband and father, even on the morning before he started on his fatal journey. They are recorded in the 90th Psalm and the 5th and 6th verses: "Thou carriest them away as with a flood; they are as a sleep; In the morning they are like grass which groweth up. In the morning

it flourisheth, and groweth up ; in the evening it is cut down and whithereth."

These words were spoken by Moses when sentence was passed upon the people of Israel because they were so disobedient and rebelled against their leader. God warned them and they did not heed the warning so as a punishment, not one over 21 years of age was permitted to enter the promised land.

Moses comforts himself with the eternity of God ; because God is always the same ; because even before the mountains were brought forth thou art God even from everlasting to everlasting thou art God.

But then Moses speaks of the frailty of men compared with God. Man is but a pilgrim and a wanderer here upon earth. This earth is not our home ; it is only a preparatory life and home ; to prepare oneself for his permanent home in eternity.

Although God is willing to protect us against all harm and danger of body and soul and comfort us in our sorrows and afflictions and preserve us in body and soul, yet he turneth man to destruction.

And in the case before us as well as almost every day we see how frail mankind is. The child who is the joy of the family and is strong and active to-day often is a lifeless babe to-morrow ; the young man hearty and strong to-day oftentimes is a corpse by to-morrow ; the middle-aged man who is healthy and robust to-day and thus comforts himself by the thought that he has yet many years to live, often is already cast into eternity by to-morrow. Our life is in God's hand and we know not what hour or day the Son of man cometh to call us out of time into eternity.

So let the frailty of men and this departure of our brother again remind us of the frailty of our life ; that we are only like grass ; we may flourish in the morning but before evening may be cut down. So let the words of the Psalmist be a caution and a warning to us all ; let us prepare ourselves daily so that whenever the angel of death come unto us, be it in the morning, at noon or at night, we may be found watching.

Our earthly life oftentimes is like a dream ; it is unreal and deceptive. We often seem to think that this short life here on

earth is our real life ; when it is only given unto us to prove our love, faith and faithfulness towards our Heaven Father and thus prepare ourselves for the real life in eternity. Because of this wrong impression of our life here on earth so many people live here on earth as if there was no hereafter ; they care for the body only and neglect their soul entirely ; they seek the things of the world but the kingdom of God and its righteousness they seek not, and so when they die we can have no hope that they have found it ; but that they are lost eternally.

The sorrow brought upon this family is surely great, because no sympathy, no speaking and no prayer can bring back the husband and father and provider of this family. So for the comfort of your bereaved family I will say give yourself unto your Heavenly Father who loves us all dearly and who is able and willing to provide for us all. Trust in Him and He will not forsake you. Call upon Him in your prayers and he will answer you and help you in your wants and needs. Love Him above all things. Believe in His Son, serve Him and He will serve you. Then He will give you not only the needs of this present life but also life eternal. And then when the Son of man calls you out of time into eternity you will be prepared for his coming and He will receive you where He is and you shall be with Him and like Him and that Heavenly mansion which Jesus Christ prepared for all believing ones ; where tears and sorrow and death are unknown but where joy and happiness reign forever.

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